

**THE**

# **DEFENDER**

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—David Leroy Winrod

GERALD B. WINROD ★ EDITOR

# THE ILLEGAL TRIAL OF CHRIST



Dr. Gerald B. Winrod

**T**HE TRIAL of Christ, which culminated with His crucifixion, was a travesty on justice. It was an illegal proceeding from beginning to end. He was railroaded to the Cross on false charges, perjured testimony and in violation of existing rules governing legal procedure.

Jewish leaders operated a racket in the Temple which netted them enormous sums of money. When Jesus upset the tables, He upset their business! He brought their crimes into public focus.

This fact must be considered basic, in explaining the attitude — the hatred and venom of Caiaphas, Annas and their henchmen, against Him.

(Caiaphas, High Priest of the Sanhedrin, was Annas' son-in-law. They were the bosses of a completely corrupt religio-political machine.)

During the kangaroo court session held around midnight, Caiaphas made the Temple question the main issue. This approach showed what existed in the underneath layers of his thinking.

As presiding officer he would have known in advance the nature and scope of the testimony to be introduced. No defense witnesses were permitted. Matthew includes the following in his report: "At last came two false witnesses, and said, This fellow said, I am able to destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing? What is it these witnesses say against thee?"

(Temple matters were obviously preying on Caiaphas' mind.)

Returning to the original charge of blasphemy used as a pretext, he placed Christ under oath by saying: "I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said."

The Saviour knew that Caiaphas had a legal right to put Him under oath and

require the truth to be spoken. This drew from Him a clear declaration of His deity. The words, "Thou hast said," mean in our language, "What you say, that I am."

Thereupon, the High Priest became quite theatrical, working himself into a frenzy over the charge of blasphemy ... but was, in reality, thinking about financial losses resulting from Christ's purging of the Temple area. He knew that his brokerage business was endangered.

"Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy. What think ye? They answered and said, He is guilty of death."

The worst miscarriage of justice, in human history, followed during the early hours of the morning.

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**A**S THE EVENTS of the night progressed, the persecutors changed the charge from blasphemy to sedition in order to establish jurisdiction in Pilate's court. The Jewish court, or Sanhedrin, had no authority to carry out an execution.

Blasphemy was *not* a capital crime under Roman law. It related to religious issues among the Jews, with which the Romans could not be concerned. But sedition involved a different set of facts. If found guilty of this charge, Christ could be put to death.

A mob had been organized earlier to do the bidding of the leaders. At the

psychological moment, the cry arose, "Crucify Him, crucify Him." He was accused again and again of being against the Roman government.

Finally the Jews were able to arrange a hearing before Pilate in the middle of the night. Jewish leaders were permitted to assess the death penalty, but an execution could be carried out only on orders of a Roman court.

"Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! ... The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God ... And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If you let this man go, thou art not Caesar's friend: whosoever maketh himself a king speaketh against Caesar ... Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away."

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**J**ESUS was actually tried six times in twelve hours — before Annas, Caiaphas, the Sanhedrin, Pilate, Herod and before Pilate the second time.

The ordeal started about midnight when Temple soldiers, not the Roman militia, arrested Him in the Garden of Gethsemane following a lengthy season of prayer. Caiaphas had made a deal with Judas a few hours earlier whereby the latter would deliver the Master over to the mob.

Jerusalem was at that time full of visitors due to the Passover festival. Curiosity caused a large crowd to accompany the soldiers on the way to the Garden. Lanterns, torches, staves, swords and other similar items were in evidence.


The quiet dignity and composure of the Master was a sharp contrast to the noise and confusion of the rabble. He asked: "Be ye come out, as against a thief, with swords and staves?"

When Judas reached the Garden, Jesus called him "friend." He healed the ear of the man whom Peter wounded in a hurried act of misguided zeal. He pleaded with the officers that Peter, James and John be allowed to go free.

"Then the band and the captain and officers of the Jews took Jesus and bound him, and led him away to Annas first, for he was the father-in-law to Caiaphas, which was the high priest that same year."

Judges who preside over courts are supposed to maintain a detached and

—Turn To Page 18.



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# DEFENDER MAGAZINE

## The Katyn Wood Murders

A Review of Joseph Mackiewicz's Book, "The Katyn Wood Murders."

"How else describe the secret murder of thousands of the best of the nation's sons, piled like dung in ghastly pits?"

THE DOWNRIGHT brutality, sadism and utter disregard for the value of human life on the part of the Soviet system, comes into focus as one reads about the massacre which took place in the Katyn Forest of western Russia during April 1940 ... when several thousand Polish military prisoners were murdered en masse and buried in trenches.

Three years later when the graves began to be opened and information regarding the gruesome crime reached the public, Franklin Roosevelt blamed the Germans.

Moscow propaganda also placed the responsibility upon the Germans.

But Joseph Mackiewicz, a Polish writer of note, proves in his highly sensational, readable and thoroughly documented book ("The Katyn Wood Murders") that the massacre was organized and directed by the Soviet secret police.

Lavrenty Beria, whose name is these days appearing prominently in Moscow press dispatches as the most sinister and powerful figure in the government of Russia, undoubtedly gave the order that touched off the slaughter. He later admitted that a tactical error had been made in promoting the killings, but showed no sign of repentance or remorse for the deed. (For a thumbnail biography of Beria, turn to page 17 of this *Defender*.)

Mackiewicz records that on October 30, 1940 Beria and Merkulov appeared in person at Moscow's Lubianka Prison to interview three Polish army colonels detained there, including Berling who had been formerly a commanding figure in the Polish army. Plans were then being made for building a new army in Poland under Soviet domination.

"In principle Berling agreed with such a conception. The conversation then turned to more concrete problems. Merkulov raised the question of the possible number of officers who could be considered suitable for these future Polish detachments. *At this moment, Beria's face twitched ...*

"Merkulov remained silent. It was Beria who, after having awkwardly cleared his throat, uttered the following extremely important words: 'No, not those, we made a big mistake concerning them. A grave mistake was made'."

Moscow was still feeling the effects of this "mistake" as late as November 1952 when a committee of the United States Congress conducted hearings on the Katyn matter and thereby brought the massacre under the spotlight.

### NOTICE

The Missionary Department contains a message of special interest this month ... pages 24, 25 and 26. Turn and read it.

George H. Earle, former Governor of Pennsylvania, testified that when he showed documents to Roosevelt establishing Moscow's guilt that the President replied: "George, this is entirely German propaganda and a German plot. I am entirely convinced the Russians didn't do it."

Earle added: "The love, respect and belief in Russia, in the White House, was simply unbelievable to me. I tried to convince the Administration that Russia was a much greater menace than Germany because the Soviets had the manpower and determination to conquer the West."

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ANTICIPATING future trouble with Russia, Germany struck Poland on September 1, 1939 in a drive to strengthen her position toward the East. "Later experience proved that Poland never had a chance successfully to resist the drive of the German armies. And yet she still opposed them although her strength was ebbing."

Fifteen days later, or September 16th, found the Polish Ambassador to Moscow seated at his radio during the early hours of the morning, listening for latest reports from the battle fronts of his Country.

Suddenly the telephone rang. The People's Commissariat of Foreign Affairs was calling, requiring his presence

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## 4 ... Defender

at 3 a.m. It was then a quarter past two. When he arrived, a Soviet spokesman was standing stiffly and not asking him to take a seat, read a note that struck like a thunderbolt.

Signed by Molotov, it stated that, "The Polish State has ceased to exist" ... and that the Red Army had been given orders to attack Poland from the East as the Germans were doing on the West.

The Ambassador gasped, encountered a lump in his throat and speaking through dry lips replied: "I protest and I refuse to acknowledge receipt of the note."

The Polish Armies buckled and fell apart. Officers, soldiers and civilians were taken prisoner by the tens of thousands and shipped off to Russia. But many army units held out for a time and kept on fighting.

Thereupon, the Soviet Commander, Timoshenko, issued a proclamation promising that all officers and other ranks who surrendered would be given the privilege of going quietly home or, if they wished, crossing Rumanian and Hungarian frontiers to join the new Polish Army then being formed abroad to continue the fight against the Germans.

Four Polish Generals fell for the ruse and turned their men over to the Reds. The promises were completely ignored. Officers were separated and sent to concentration camps where others, recently taken, were also being held.

Those in the lower ranks were consigned to slave labor in Soviet territory. Special plans had been made for disposing of the officers. By this means the Reds arranged to decapitate the Polish Army at a single stroke and keep it from ever rising again. The number of officers collected together by this means was placed at fifteen thousand.

"All the officers, in obedience to the orders issued, left their arms in the building of the Corps Headquarters. Then they gathered in a column on the Lyczakowska Road by which they wished to leave the city in the direction of Winniki on the way to the Rumanian frontier. As they stood there, they were suddenly surrounded by a cordon of

**If you move, notify the Defender, giving both your old and new addresses.**

Soviet troops with fixed bayonets and firearms at the ready."

Official Soviet figures later placed the number of Polish soldiers taken as 181,223, in addition to the officers.

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**MR. MACKIEWICZ** digresses from his story long enough to give the following description of life inside Russia's concentration camps, both past and present:

"Today the Soviet Union holds some fifteen to twenty million people in concentration camps. To these we must add the occupants of the many Soviet prisons which are always full. In addition to all these, there are countless forced-labour camps.

"The miresable existence of all these millions does not vary very much. Barracks through which in winter a cold wind whistles and snow creeps under the door and through the chinks and holes of the building. Sometimes it would be in a former monastery or Orthodox church from which God had been expelled and prisoners' plank beds set up.

"Bugs, lice and filth. Lack of space, lack of water. Food barely sufficient to keep them alive. Barbed wire and machine guns on turrets. Brutal treatment. Low cloudy sky from early autumn until late spring. Frost in winter, heat in summer. A terrible dreary hopelessness and a gnawing yearning for one's own country and lost freedom.

"Obligatory attendance at talks and lectures giving information about the joyful and happy existence in the Soviet paradise and about the misery, famine, oppression and tyranny which exist in the capitalist countries ... Add to that a total ban on all religious services or gatherings. And above all — interrogations."

*The 15,000 officers were at first divided among three camps — Ostashkov, Starobielsk and Kozielsk.*

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## THE KATYN WOODS MURDERS

By Joseph Mackiewicz. This book contains the tragic story of the strange disappearance in 1940 of several thousand Polish officers who had been carried prisoner into Soviet Russia — a story of great significance and importance ... Price \$3.00 postpaid. Order from Defender Publishers ... Wichita, Kansas.

**THE GERMANS** struck Russia suddenly and without warning at dawn, June 22, 1941.

"The blow of the German armoured fist was so powerful that the Red armies literally went to pieces under the shock ... The military defeat of the Soviet Union, the slowness of its organization, the inefficiency of its command, the stoppage of transport, the cutting of all communications and the annihilation were on a scale unprecedented in the history of war."

Within a month, Russia was staggering at the very edge of a precipice, willing to make any concessions or agreements that might promise to strengthen her weakened position. It was under these circumstances that a reconciliation between the Polish Government in London and the Soviet Union became possible.

The agreement was predicated on an understanding that Polish prisoners being held in Russia would be immediately released. Soldiers and civilians in great numbers, deported to Russia after the Soviet invasion of 1939, began the homeward trek.

But very soon, the Polish Command realized that a great many officers were missing. They had the names of thousands of men, some of them prominent in the armed forces, who had not been cleared at the borders. It also became evident that many officers of lower rank were not reporting.

Letters containing frantic appeals, from relatives expecting their men home, poured in upon Polish officials. A Professor Kot was in those days Ambassador to Moscow for the Polish Government in Exile. The notorious Vishinsky represented the Soviets as Deputy Commissar for Foreign Affairs.

These two men had frequent clashes over the fact that 15,000 officers were missing. There were long and heated arguments, the exchange of many notes, suspicions, deductions and accusations

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— in which not only Vishinsky, but Stalin, Molotov and other leaders of the Kremlin were involved.

Mr. Mackiewicz devotes four chapters to *The Vain Search* for the prisoners. Months went by, during which time Stalin and others invented all kinds of tales regarding the possible whereabouts of the officers ... always keeping the Poles in the dark as to what really happened.

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**SMOLENSK** is the name of a town near the border of western Russia which fell into the hands of the Germans in July 1941. Twelve kilometers to the west, there is a small railway station called Gniezdovo, and four kilometers from this, is the forest known as *Katyn Wood*, situated in a wilderness.

At the very time when the Kremlin was making final denials of any knowledge of the 15,000 officers, Polish workers were being brought by the Germans into the Smolensk area on forced labor projects. An old man, 72 years old, lived in a small shack on the fringe of the forest. His name was Partemon Kisielov.

*He knew from first hand knowledge what happened to the Polish officers, having seen with his own eyes ... and heard the shots and screams with his own ears.*

One evening in July 1942, certain Polish workers paid him a visit. What passed between them remained a secret until April 13, 1943 when the Germans jarred the Kremlin Government to its foundations by a Berlin radio broadcast which ran as follows:

"It is reported from Smolensk that the local population has indicated to the German authorities a place in which the Bolsheviks had perpetrated secretly mass executions and where the GPU had murdered 10,000 Polish officers.

"The German authorities inspected the place called Kosogory, which is a

Soviet summer resting place, and made the most horrific discovery. A great pit was found, 28 metres long and 16 metres wide, filled with 12 layers of bodies of Polish officers, numbering about 3,000. They were clad in full military uniform, and while many of them had their hands tied, all of them had wounds in the back of their heads caused by pistol shots.

"The identification of the bodies will not cause great difficulties because of the mummifying property of the soil and because the Bolsheviks had left on the bodies the identity documents of the victims. It has already been ascertained that among the murdered is a General Smorawinski from Lublin. These officers had been previously in Kozielsk near Orel, from whence they had been brought in cattle wagons to Smolensk in February and March, 1940, and further on, taken in lorries to Kosogory where all were murdered by the Bolsheviks.

"The discovery of and search for further grave pits is taking place. Under layers dug up already, new layers are found ... The total figure of the murdered officers is estimated at 10,000 which would more or less correspond to the entire number of Polish officers taken as prisoners of war by the Bolsheviks. Norwegian press correspondents who arrived to inspect the place, and with their own eyes could ascertain the truth, have reported about the crime to the Oslo newspapers."

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**THIS BROADCAST** touched off a propaganda war between Berlin, Moscow, London and Washington of tremendous proportions.

London alluded to the initial broadcast and others that followed as, "These German lies." Washington took a similar cue from Roosevelt. Moscow charged that Germans, not the Soviet GPU, killed and buried the Polish officers.

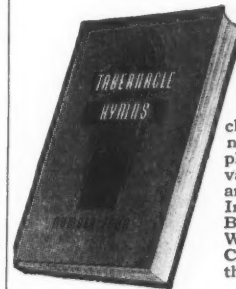
Investigations followed but the Germans were never forced to retreat from their first position. Differences developed, however, as to the number actually

slain. Mr. Mackiewicz thinks there were approximately 4,000 murders in the Katyn Wood and 11,000 drownings in the White Sea.

The Congressional investigators of 1952 heard testimony to the effect that all 15,000 were slaughtered in the Katyn Wood. Mr. Mackiewicz personally visited the place and gives a detailed description explaining the opening of the graves. He tells what was found on many of the bodies and publishes pictures to this effect.

"Piles of clothed corpses arouse awe. Perhaps because the threads of their clothes still bind them to the life of which they had been deprived, the contrast is stronger. The victims unearthed at Katyn were nearly all soldiers, mostly officers ... For how else could one describe the secret murder of thousands of the best of the nation's sons, piled like dung in ghastly pits and hidden under a layer of sand?"

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In 1943 the Polish Government demanded an investigation by the International Red Cross. Soviet pressure destroyed the plan after arrangements had been completed.

Moscow used the frictions which followed as a basis for breaking relations with the exiled regime and setting up a pro-Communist interim government in Poland that grew into the present Communist administration. The Reds could not stand a fair and unbiased investigation of the massacre.

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THIS REVIEW of Joseph Mackiewicz's book, "The Katyn Wood Mur-

ders," barely scratches the surface. Whole sections like, for instance the relation of this crime to the Nuremberg trials, must be allowed to pass almost unnoticed.

Arthur Bliss Lane, United States Ambassador to Poland after the war, says in the Introduction:

"There is a moral which transcends the question of Poland. It is world-wide. Since the Katyn massacre we have seen nationalism stamped out in Albania, Bulgaria, Czechoslovakia, Hungary, Rumania and Yugoslavia ... Readers should therefore seriously ponder the import of Soviet policy which is aimed at the destruction of democratic institutions and of all those who oppose the communist doctrine of world domination."

Several pages of photographs, illustrating different phases of the narrative, add to the value of the book.

"The Katyn Wood Murders" will take its place in history as one of the most tragic war stories ever written. By the very nature of its terrifying contents, the book holds the undivided attention of the reader from the first chapter to the last. It encompasses the problem of Soviet mentality and Soviet methods, which are so different from other parts of the world where Christian principles have gained general acceptance.

The publisher's price of \$3.00 for "The Katyn Wood Murders" must be regarded as reasonable, considering the vast amount of research and toil poured into its construction.

## GOD ANSWERED MY PRAYER

*Robert Vogeler, whose testimony appears below, was held prisoner by Communists in Hungary for seventeen months ... and when finally released, his case attracted international attention.*

MANY TIMES people have asked me how I was able to get through seventeen months of solitary confinement in a communist prison without cracking up mentally and physically. The answer, of course, is that it was possible only because of the power of prayer.

The tremendous thing the Communists forget — or perhaps the thing that many of them don't know — is that no matter how deep the dungeon, or how thick its walls, or how heavily guarded, they cannot keep Almighty God out of the prisoner's mind and heart, and they cannot keep the praise of God from man's lips.

It was the realization of this profound truth — it was this soul stirring knowledge — that carried me safely through the horrors imposed by the Godless Communists.

### THE BIBLE AND PRAYER

Fortunately, I was allowed to read the Bible most of the time I was in prison. I read it through twice, word for word. It was an unending source of inspiration and consolation. I found in it messages of hope and strength that in easier and more comfortable days I had passed over, as a blind man might walk over a field strewn with diamonds. But in my prison cell, the Bible gave off a healing radiance that kept me tuned to the infinite and provided me with a strong philosophical basis for developing a life of prayer.

"Pray without ceasing" said St. Paul, and I did just that.

At first I prayed rather desperately — perhaps even impatiently — that God would get me out of that vile prison in a hurry.

But as the weeks added up to months — and as my Bible reading began to pay me spiritual dividends — I began to pray with less petulance and with more patience. I stopped trying to order God to do things for me, and instead acquired some Christian humility. Thus did the Bible and prayer bring me closer to God by developing within me a greater dependence upon and faith in God.

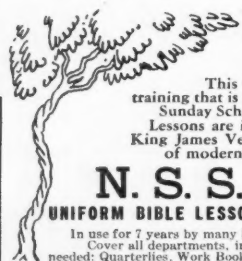
Gradually, it began to occur to me that I was more calm and more confident because I had ceased trying to influence God's way to be my way, and instead prayed that my way and my will would be God's way and God's will.

### THE SELF AND PRAYER

It was here that I realized a profound truth about prayer. That is, when we pray to influence things beyond and outside ourselves, we discover that prayer has deeply influenced things within us.

I don't know what my own prayers had to do with it, but I do know that on many, many occasions while in prison, I had the conviction that other people were praying for me — people as far away as those in the United States and many nearer to me in Europe.

Maybe there was something like thought transference involved here, or maybe it just happens that those who pray to the same purpose get into some sort of spiritually sympathetic relationship. I don't pretend to know the explanation.



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nation of this, and I very much doubt that anyone else could do more than hazard a guess at it. It is rather something that is felt than something that is seen or understood. Nevertheless, it was a wonderfully real experience, and a great source of strength when strength was most needed.

### THE USE OF PRAYER

Today, long after my release from prison, I find it easy to agree with Tennyson when he said, "More things are wrought by prayer than this world dreams of."

As children we are taught, or should be taught, that prayer is a lifting up of the heart and mind to God. As we grow older, we find that prayer is the soul's sincere desire. When we are faced with great trials and troubles, we use prayer

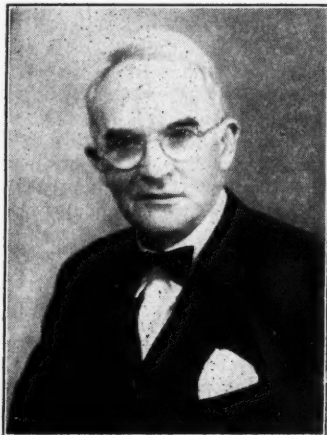
as an armor to help us fight life's battles.

Finally, as we grow toward spiritual maturity we find ourselves agreeing with Alex Carrel when he said that prayer is "the most powerful form of energy one can generate."

And so it was that while in a Godless Communist prison, I learned to pray and to trust that God would see me safely through it all, if that should be best. And if not nevertheless that His hand would be in mine so long as I trusted in Him.

This, as I now look back, was the invisible Light that shone into my prison cell and eventually led me out and back to my native land.

—From a personal testimony given over the air.....



## THE REVISED STANDARD VERSION OF THE BIBLE

DR. ANDREW JOHNSON  
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**THE SCHOLARLY GENTLEMEN** who recently turned out the Revised Standard Version of the Holy Scriptures took upon themselves a tremendous responsibility... and at the same time muffed a golden opportunity which they had in their hands.

If the original committee, clothed with authority to select the translators, had chosen an equal number of representatives from the ranks of Evangelicals as well as Modernists, and set them to work on revising the American Standard Version and the Authorized King James Version, fairness might have been written across the face of the undertak-

ing. But alas, when Modernists composed practically the entire panel, nothing could be expected but an *ex parte* production of a perversion.

As Gibbon said of the Holy Roman Empire of the Middle Ages: "It is neither holy, Roman, nor empire." The consensus of opinion of conservative scholarship is compelled to say of the so-called New Bible, *It is neither official, authoritative nor standard.*

Its quotations marks are rather "marks" of disagreement and confusion. The quotes are misleading and tend to generate interrogation points as well as quotation marks.

Its want of *italics* reveals a lack of old-fashioned honesty which characterized the sincere, reverent scholarship

that produced and put before the world the time-honored, incomparable King James translation — a source of inspiration and consolation to millions of saints for many decades.

The tiny footnote phase of the new translation is a feature wholly unnecessary, full of contradictions and insulting to the intelligence of the reader. There is no sense in putting one kind of translation in the main text and then excusing it with obscure comments. If the text is correct, there is no need to repeat it in the footnotes. If the footnote contradicts the text, which is often the case, there is added confusion. The conglomeration is such as to mystify the common reader.

The claim of superior scholarship from which this book allegedly emerged, is open to question. The heralded claim that highest religious thought exists on the side of Modernism is most emphatically false. Since the dawn of Rationalism there has never been a single statement of destructive Higher Criticism but what Christian men, equally eminent, have answered and refuted.

Dr. J. A. Huffman of the Winona Lake School of Theology (who goes out of his way at times to pat the revisers on the back), admits that the claim of new Biblical manuscripts has been overlooked. He says: "Much emphasis has been placed upon the subject of more recently discovered Bible manuscripts, not available to the King James translators. There is not so much to be said on this point, however, for it was the American Standard Version, which the committee was in reality revising. The papri and Dead Sea scrolls were unknown to the revisers of the American Standard Version. Some very definite help has come from the papri. The Dead Sea scrolls with their copy of Isaiah and notes on Habakkuk are of great interest. The Jewish Aramaic ostrica, the Gezer Calendar, the Lackish Letters — all discovered since 1900, make very interesting archaeological discussion and certainly have some bearing upon our knowledge of the original languages of the Bible. *But the material could not, from the very nature of*

### "HOW TO STUDY THE BIBLE" and "WHAT IS MAN?"

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## 8 ... Defender

things, have had a very great bearing upon the revision."

The translators of the Revision of 1881 and the American Revision of 1901 had the Greek New Testament discovered by the eminent scholar, Tischendorf, in 1859. All this boast of so many new manuscripts employed by the translators of the new modernistic version must be taken with a grain of salt. It is largely propaganda.

We will now examine some of the verses as modified and manipulated by the left-wing revisers. Glance at Proverbs 30:28. The King James reads: "The spider taketh hold with her hands, and is in king's palaces." The New Bible reads: "You may take the lizard in your hands, yet it is in kings' palaces."

This is certainly a very radical change. The spider is in the nominative case, while the lizard is in the objective case. Some translator has evidently made a big mistake. There is a wide difference between a spider and a lizard — between the nominative and objective case. Who wants to take a lizard in his hand? Personally, I would not exchange an industrious web-building spider for a dozen dirty lizards.

Take Daniel 12:10: "Many shall be purified, and made white, and tried." The new version has it: "Many shall purify themselves, make themselves white and be refined." In this case the King James is far more correct and appropriate. Think of the New Bible saying many shall *make themselves white*.

Jeremiah says: "Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil." The modernistic interpretation puts the emphasis upon the human, upon good works, rather than upon the grace of God. Many shall purify themselves: make themselves white! Human effort whitewashes, whereas Daniel was speaking of a process that washed white. It takes the application of the blood of Christ to make the soul white (Revelation 1:5; 7:14).

Daniel 3:25 says: "He (the king) answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God." The new version says: "the form of the fourth is like a son of the gods."

This is a criminal perversion because it attacks the pre-existence of Christ. The man who tinkered with this passage shows obvious distaste for the deity of the One of whom John said: "In the beginning was the Word." It is a fact, known to and accepted by all Bible-believing Christians, that their divine Saviour existed and made appearances on

our earth prior to the incarnation. This, the manipulators responsible for the new version, would sweep away.

Then take the statement in Daniel 7:13, "I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him." The new version translates the verse: "I saw in the night visions and behold one like a son of man." Daniel doubtless knew far better than to describe that glorious personage coming in the clouds of heaven, in his approach to the Ancient of days, as a son of a man. The indefinite, a *son*, as used by the revisers, is entirely out of the question. They had no right to change "the" to "a" and start Son with a small "s." They did it, I firmly believe, to again bring our Lord's deity into question.

The powerful impression made upon the Apocalyptic prophet, Daniel, by the majesty of the vision completely harmonizes with the King James translation of the *Son of man*. Jesus adopted this title and often applied it to Himself: "When Jesus came into the coasts

of Caesarea Philippi, he asked his disciples, saying, Whom do men say that I the Son of man am?" (Matthew 16:13). How would it have sounded for the Master to have said: "Whom do men say that I a son of man am?"

Let us next consider the memorable Christmas reference contained in the second verse of the fifth chapter of Micah. This wonderful verse as given in the King James Version has been quoted by millions at the concurrent celebration of the birth of the Babe of Bethlehem. It reads: "But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." The same Hebrew word, *olam*, is used in Psalms 90:2: "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God."

The revisers with seeming intent to further tone down the deity of Christ, have rendered Micah 5:2, "... whose origin (instead of 'going forth') is of old from ancient days." The term *everlasting* is omitted. Thus the pre-existence of the Son is adroitly denied. The person of the passage is given an "origin" — something that cannot be correctly said with regard to Christ."


With such unauthorized deletions, garbled extracts and textual emendations, can anyone be surprised that the Scripture-loving believers far and near are up in arms against this modernistic onslaught! The new translation reflects the modernistic mind, and there is no evidence to the contrary.

The distortion of Jeremiah 31:22 is both tragic and amusing. Here it is: "For the Lord has created a new thing in the earth, a woman protects a man." Since when was this situation a *new thing* in the earth? From time immemorial, lazy, trifling, good-for-nothing men have been protected by women. The best Biblical scholarship credits this verse as being a prophetic reference to the virgin birth of Christ. In the King James Version it reads as follows: "For the Lord hath created a new thing in the earth, A woman shall compass a man."

Let us next note the juggling of Psalms 45:6,7. The King James version renders these verses as follows: "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows."

The new translation could not accept the Godship of the Son and changed the meaning of this Scripture, without any

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authority whatever to read: "Thy divine throne is for ever." What a miserable makeshift! The reason for this unauthorized change is apparent. It is a direct denial of the deity of Christ. No tiny footnote can atone for such a blatant attack upon the Godship of the Second Person of the adorable Trinity.

The book of Hebrews, beyond a per-adventure, applies this Scripture to Christ: "But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom." (Hebrews 1:8).

It is no wonder then, that the writer of Hebrews, under the very blaze of the Apostolic light could refer to the Son as being the brightness of God's glory and the express image of His person. This teaches the absolute deity of Christ, which the modernistic and communistic translators of the new Bible could not swallow without the rationalistic tablet of a tiny footnote to aid their moral and spiritual digestion.

The Revised Standard Version's interpretation of John 1:3,4 is entirely off the beam, not true to the Greek original, neither text nor context. It is rather a pretext, another unworthy effort to tone down the deity of Christ. Note first the straightforward translation of the King James Version: "All things were made by him; and without him was not any thing made that was made. In him was life; and the life was the light of men."

The revisers say: "Not a n y thing made but the life that was in him" (Christ). We want to be charitable but actually this particular translation is ridiculous. It shows to what extremes Modernism will go to get rid of evangelical truth regarding Christ's Person. The Gospel of John, in the original Greek, is very simple and plain. There is no earthly excuse for translators changing the meaning of these explicit verses, except to cast a doubt upon the deity of Christ. They owe the Christian world an apology for such deceitful handling of the Holy Scriptures.

The footnote on Matthew 1:16 is a reflection on the birth of Christ. It states that some ancient authorities claim that Joseph was the real father of Christ. No real authority — ancient, medieval or modern — ever made such a statement. If made at all, it is certainly not authority. It is unauthorized, unhistorical

and untrue. Such a sacrilegious statement should be trampled under foot instead of being written into a footnote.

Let us glance at the Revised Standard Version's translation of Romans 9:5. The King James, the Revised of 1881 and the American Standard of 1901 all agree, as well as Weymouth's personal translation, in ascribing absolute deity to Christ. Take King James for instance: "Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen."

John Wesley said of this verse: "The original words imply the self-existent, independent Being, who was, is and is to come over all the supreme; as being God and consequently blessed forever. No words can more clearly express His divine supreme majesty and His gracious sovereignty, both over Jews and Gentiles."

The new Bible translators, contrary to all grammatical rules, cut the sentence in two and ended the verse with these words: "God who is over all be blessed for ever." There is no grammatical construction whatever that justifies the severance of this verse into two sentences. The unwarranted and arbitrary division is done simply to avoid calling Christ God blessed forever. The premeditated rendition of this verse alone is sufficient to expose the ulterior motive of the translators.

Years ago the Unitarians, in order to escape the logic of the deity of Christ, rendered the verse as follows: "Christ came who is over all bless God forever." The late Dr. A. M. Hills, scholar and theologian, commenting on the Unitarian interpretation of the text, said it was the first time he ever knew of Unitarians shouting "bless God forever."

This interpretation is as false as the one given by the translators of the Revised Standard Version. It would put the term God in the accusative case, whereas in the original Greek it is in the nominative case. No amount of juggling the Holy Scriptures can justly and honorably make St. Paul mean anything but the absolute deity of Christ. It must forever stand: "Christ over all God blessed forever."

★ ★ ★

Subsequent articles in *The Defender* will deal with other spurious claims and

interpretations made by this book. Meanwhile, Christians of all denominational persuasions are warned against being misled by it.

Cast it aside as you would a viper. Protest its use in Church services that you attend. Warn others.

If this book is as loyal to the Christian Faith as some have been led to suppose, it seems strange that its supporters have so many apologies to make and so much explaining to do.

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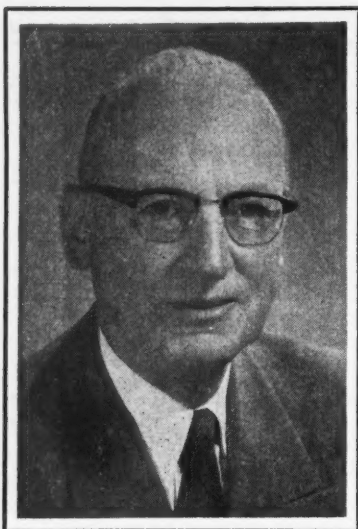
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# TWO ADAMS

*Sermon Of The Month*

**Dr. R. S. Beal**  
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*"And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." (1 Corinthians 15:45-49).*

THIS PORTION of Scripture is one of the most important in all divine revelation because it has to do with the two Adams — the first and the last Adam, the first man and the second man.

Around these two gathers the whole system of Scriptural truth. The first Adam who fell in the Garden of Eden, was head and representative of the human family, and in his fall the entire race became involved. The death sentence was pronounced.

The last Adam, even the Lord Jesus Christ, is the head and representative of a saved race. His obedience to the Heavenly Father, His atoning death on the Cross, and His resurrection from the grave stand related to those who become members of the new creation.

We must bear in mind the tremendous fact that men are either in Adam or in Christ and no half-way position is possible. Mankind, therefore, is divided into two great divisions. Just as we entered the first Adam's family by physical birth, so we enter the last Adam's family by a spiritual birth which is spoken of as regeneration.

The truth of the two realms of existence is not necessarily dispensational in

character, though this knowledge was not as clear in other ages as in ours. Paul refers to transition from the first Adam to the second Adam as a mystery from the foundation of the world.

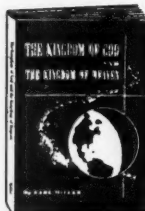
The Lord Jesus mentioned that Abraham rejoiced to see His day. We are told Moses looked upon the reproach of Christ as being greater than the treasures of Egypt. Abraham and Moses were as much in Christ, as the result of their faith, as any believer today. Christ did not have His beginning at Bethlehem.

The expression "in Christ" sets forth the position of all who were saved at all times, or, in other words, it refers to the general position of those taken out of the first Adam. When a soul is in Adam, it means condemnation. When a soul is in Christ, it means salvation. Thus we see the two great realms of existence.

As we seek to develop this theme we shall give consideration to

## THE FIRST ADAM

Adam was the first man who ever trod the earth. We do not believe he was the earth's earliest inhabitant ... but he was the first man. The cataclysmic



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judgment described in the second verse of the Bible took place before the appearance of Adam. An order of life and race of beings existed on the planet before he appeared. Rebellion against God laid them low.

The story of the seven days recorded in the first chapter of Genesis, is the record of a creation, the final act of which was the bringing forth of man. But like his predecessors, sin entered his heart. He fell from his high estate. and the whole human family became lost in him. This sinful act on the part of the first Adam produced at least six definite results which we shall examine.

(1) *The first Adam* involved the race in death. "The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

Language could not be plainer. Did the progenitors of the race obey the Lord? What saith the Scriptures? "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat."

This is the story of the temptation and fall. There are things about it that we do not understand. Scripture teaches many things by the use of symbols. But the basic fact of the fall is before us — namely, disobedience. Concerning the cause of man's sin, sorrow and grief in this world, there can be no question. The federal head of the human race was disobedient.

The New Testament interpretation of this act is given in Romans: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sined."

Adam's sin was an act of rebellion. God's law was violated, and death — separation from God — was the result. Adam's sin was that of treason.

(2) *The first Adam* involved the race in the old nature. We possess a carnal nature, which is the root of all evil that springs from our lives. It is known by many names in Scripture, such as the "old man," and "the flesh," distinguished from the body which is also called flesh.

The context will always determine for us which is meant. Speaking to the Pharisees, our Lord said, "Ye are of



your father the devil." The devil has power to impart his nature, and this is what he did when our parents yielded to him in the garden. The soul of man received this corrupt sin principle, which has been passed on to every son of Adam save the Lord Jesus who had no human father, hence no corrupt nature.

Because all men have the corrupt nature through generation, Jesus said: "Ye must be born again." He also said: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit."

Not until the soul, through faith, receives the Holy Spirit, does it come into the right spiritual relation to God. There is nothing about the old life that can commend itself to God. "It is the Spirit that quickeneth; the flesh profiteth nothing."

The evil nature, which man possesses by natural birth, is essentially bad and corrupts all that comes in contact with it. Therefore we speak of the depravity of human nature. There is not a phase of the makeup of man which has not been affected by his fleshly nature. It has been said: "Scratch a Russian and find a Tartar," and likewise we may say, "Scratch a civilized man and find a barbarian."

(3) *The first Adam* involved the race in loss of fellowship with God. "And they heard the voice of the Lord God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the Lord God amongst the trees of the garden."

Instead of fleeing to God and crying for mercy, they ran. "And the Lord God called unto Adam, and said unto him, Where art thou?"

The thought of finding God revealed in nature is a pleasant one, but some have carried the idea beyond bounds of justification. These people have imagined that to commune with nature was to walk with God. Adam's loss of fellowship indicates otherwise. He was in the beauties of Eden but sin made communion impossible.

Sin separates and always brings a break. It cannot be otherwise, for God is of holier eyes than to look upon sin.

He loves the sinner but hates his sin and deals with it in judgment.

(4) *The first Adam* involved the race in the loss of fellowship with each other. There came a division in the family circle and trouble ensued. "And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Adam made an excuse instead of a confession. The damage did not stop between husband and wife. "And Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him."

(5) *The first Adam* involved the race in the loss of rulership of the earth. The Psalmist says that God intended for man to rule over His creation. "Thou madest him to have dominion over the works of thy hands."

This is confirmation of the teaching of the early chapters of Genesis. The conditions under which man assumed dominion were perfect because all creation was in subjection to Adam.

Had man not forfeited this position, conditions in both his and the lower kingdoms would have developed along different lines. It was the original thought and intention that the highest member of creation should be responsible for order and harmony, but instead, a reign of chaos and confusion was instituted with Satan, the evil genius of the universe gaining the scepter of authority.

Sin spoiled man's privilege and Adam fell from his lofty position and an imposter took over, called the "prince of this world" and "the god of this age." Some day his power will be broken and he will be cast into the bottomless pit.

(6) *The First Adam* involved the creation in the curse. "Cursed is the ground for thy sake... thorns also and thistles shall it bring forth to thee." Paul tells us in his letter to the Romans that since creation has been subjected to vanity it groans and travails in pain.

Have you ever taken note of the sounds that nature registers? Do so and you will conclude that it must be under the pressure of a power which is not good. There is something mournful in nature's music — the ocean's roar, the

sound created by the wind in the tops of the pines, the noise that the insects make, the thunder's crash!

The fall of Adam had a more far-reaching effect than some realize. It was not a fall upward to higher things, but a fall downward to the lowest levels.

Having faced what was involved in the fall of the first Adam, we turn now to a consideration of

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## THE LAST ADAM

This is the One whom Paul speaks of as "the second man . . . the Lord from heaven." (a) *The last Adam* makes it possible for the believer to be delivered from the sentence of death. "For as in Adam all die, even so in Christ shall all be made alive" (I Corinthians 15:22). "For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ."

As Pastor of a large Church, I received frequent calls for volunteers to donate their blood for the good of others. In olden times men drained away blood thinking they would get rid of the poison it contained, but now blood is injected and new life ensues. As human blood imparted to another produces new life in the patient, even so the blood of Christ received by faith secures for us life and peace and pardon.

Many are enjoying physical life through the blood of others . . . and many possess eternal life because Jesus Christ shed His precious blood for them. "Much more then, being now justified by his blood, we shall be saved from wrath through him."

(b) *The last Adam* by His redeeming work on the Cross has made it possible for the believer to become the recipient of the divine nature. All men stand in need of the "new man," and not until one possesses this new nature can the soul have communion with God. Peter says: "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of

the divine nature, having escaped the corruption that is in the world through lust."

The born-again believer possesses God's very life. Since we have received eternal life, it can be none other than His life. This divine nature is spoken of by Paul as the "new man," which all Christians are to put on — a fact that makes them different, by nature, from spiritually unregenerate people around them.

(c) *The last Adam* restored the breach between God and man and has made it possible for the believer to enjoy fellowship with the Heavenly Father. John could therefore write: "... and truly our fellowship is with the Father, and with his Son Jesus Christ."

What was lost to the race through the sin of Adam has been restored in the righteousness of Christ. The redeemed have gained more through the last Adam than they lost through the first Adam. Every believer occupies a position, as a result of the work of Christ, which was unknown to Adam in Eden. He now sits with Christ in heavenly places and enjoys a *one-ness* with the risen Saviour which was unknown to Adam before the fall.

When our Saviour cried out upon the Cross, "It is finished," everything the fall of man entailed was reversed. It has been well said: "In the sphere of redemption Christ has not only reversed the effects of the fall, but because of it has brought in a better thing."

(d) *The last Adam* has made provision for righteous rulership of the earth.

This is unknown today. Some day the "prince of this world" is to be overthrown and the One whose right it is to reign will return.

In his famous dream, Nebuchadnezzar saw a great stone fall from heaven which instantly became a mighty mountain filling the whole earth. Daniel, in his interpretation said: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever."

The second advent of Christ will usher in a new day, and the kingdom for which He taught His disciples to pray will be realized.

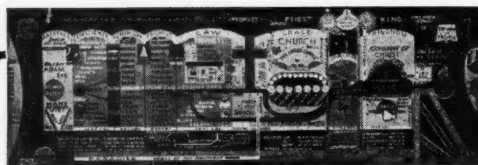
There was a father who, to keep his child quiet, tore a map of the world into small pieces and gave them to the little one to put together as a jigsaw puzzle. To the surprise of the father, the child completed the task in a few minutes. "How did you manage to do it so quickly?" asked the astonished parent. "Oh," said the lad, "I saw a picture of a man on the back side and when I put the man right, the world came right of itself."

The key to the puzzle was the face of the man, and the solution to the earth's ills is bound up in the appearance of the Man, Christ Jesus. When He comes, a torn and broken world will be put together as God intended.

(e) *The last Adam* has made provision for the deliverance of creation from the curse which fell upon it when the first Adam disobeyed. Today all of creation groans as a result of the disobedience of one man, but it will rejoice in that coming day of deliverance. Isaiah wrote: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots."

Thereafter the prophet described a state of affairs, like that of which poets have written and musicians have sung, when "the wolf shall dwell with the lamb and the leopard shall lie down with the kid . . . and a little child shall lead them." Men's natures will be purged of evil and the nations shall know war no more.

All who are members of the new creation have a responsibility to help bring others into the same relationship with the second Adam. About us, on all sides, are precious souls who need to understand these things and be won to the Man with the outstretched arms who is still saying, "Come unto me."



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## THE GOLDEN RULE IN BUSINESS

**J. C. Penney**

*Abridgment of an address recently delivered at Trinity College . . . Clearwater, Florida, marking the inauguration of a new course of study by the school to be known as "God in Business."*

**WHEN CONSIDERING** ethical principles as guides for thought and action, two basic facts should be borne in mind. The first of these is, they never change. Fundamental ethical principles, such as those expressed in the Ten Commandments, have been in force since the dawn of Creation and have not changed so much as a hair's breadth. Since they are basic, time and circumstance have no bearing whatever upon them.

The second basic fact is that ethical principles are exceedingly hard taskmasters. They demand *all* and countenance no compromises. That man therefore who, having been spiritually enlightened, proposes to be guided by these, should know at the very start that he cannot hold a divided allegiance. He cannot serve two masters.

As in all things relating to the spirit of man Jesus stands as Preceptor and Example in single-minded loyalty to a lofty purpose. Early in life he adopted a way which he called "My Father's business." Later, he said, "My food is to do the will of him who sent me and to accomplish his work." Thus the Author and Finisher of our faith served the hard taskmaster, Duty, and lived from beginning to end without deviation from the Way. So complete was his obedience that we see in him a perfect illustration of every ethical principle.

Not long after Jesus called the Twelve he delivered a discourse which Christendom cherishes as The Sermon On The Mount. Much of it deals with principles governing human relations. The climax of his teachings on this subject was

reached when he said, "So whatever you wish that men would do to you, do so to them."

This simple, beautiful, yet staggering precept has long been known as The Golden Rule. Concerning it, Martin Luther said, "All of the teachings of these chapters he here ties up in a little bit of a bundle, that everyone may carry it in his bosom, and certainly it is a fine thing that Christ sets before us precisely ourselves for an example. Man, thyself, art the master, doctor, and preacher."

The Golden Rule is founded upon the primary, natural law that men shall be just in their dealings one with another. The possibility of loving one's neighbor as himself is often debated, but none question the necessity for being just to everyone.

Since experience is not only the best teacher but also the most secure vantage point from which to discuss spiritual subjects, I will be pardoned, I am sure, for including much that is autobiographical in this lecture.

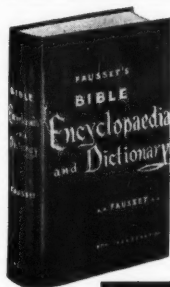
My first acquaintance with the Golden Rule, although I did not know it then, was under the teaching of my father. Early in life I observed that he plowed the furrow, planted, harvested, and applied his industry with the same care that he preached his sermon on Sunday. Therefore he impressed me with the fact that he had just one ministry, namely to serve. He served the earth as tiller of it. He served his family as producer. He served his congregation as counselor, leader, and friend. In brief he served the Lord God in everything he did.

He believed and taught that the supreme purpose of religion was not fulfilled by putting it on parade on Sunday. With him it was the ruling and guiding force of every thought and deed. Therefore our family life, from hour to hour, and day to day, revolved about the one idea that in everything lay a religious responsibility. From him I learned that the great principles we have inherited from the world's experience are not mere statements to be read occasionally, but actual forces to be directed upon whatever we do.

When I was eight years of age my father informed me that henceforth I would be responsible for buying my own clothing. By doing odd jobs for the neighbors I earned enough money to buy a pair of much needed shoes with two dollars and fifty cents left over. The surplus I invested in a pig, which I planned to fatten by carrying garbage from the neighbor's back doors. In addition my father allowed me to follow the corn huskers. What I gathered was mine to feed my pig.

In due time the pig was sold, and a part of the proceeds invested in small pigs, the process being repeated until I owned twelve. Then disaster fell upon my flourishing enterprise. The neighbors complained about the noise and odor my pigs made and my father told me I had to sell them. Protests to the effect that they were not yet ready for the market were unavailing. They were sold.

Some time after the pig business was



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closed my father said to me, "Never forget this: if any persons or person should undertake to do something which would cause us discomfort or interfere with our rights we would resent it. Likewise, if we commit such an offense against our neighbors, they have an equal right to feel the same way. You see, do you not, that as you wish to be done by, so must you do."

My purpose in telling you this story is to point out the fact that even our childhood experiences are of vast importance. They constitute the raw materials, so to speak, out of which the man or woman that is to be is made. At the time this happened I did not know that, but I do now. Into the framework of ideas and ideals which would ultimately be *Me*, went the principle that as I would wish to be done by, so must I do. With this already imbedded deep within me I was conditioned to favorably regard the Golden Rule when I met it under that name.

The years passed, I graduated from high school, and after sundry vicissitudes became a clerk in a store at Longmont, Colorado, which presented certain challenging characteristics. It was owned by T. M. Callahan and Company, and the proprietors knew how to organize and conduct a store. The most interesting thing about it, however, was that they advertised it as a Golden Rule Store and actually operated accordingly.

This interested me particularly because from my earliest years the application of Christian principles to business challenged me. In the days of my youth men actually believed that one could not be a success in any form of commercial activity and be governed by those principles. This resulted in the effort on the part of many to separate life into two water tight compartments, one for business relations and the other for religion.

This worried me, for I wished to be both a successful business man and an honest Christian. I believed it could be done, and that the gulf fixed between a man's spiritual obligations and his everyday concerns was wholly imaginary.

To me it seemed unthinkable that a man's religion should be a nebulous,

mystic, impractical experience, altogether divorced from his daily obligations and work. Since I believed that *living the Christian religion* was possible in all relations in life I determined that I would be governed by it in my business life.

In the store at Longmont I saw a daily demonstration of what my father had taught me years before. There my ideals and a great principle were harnessed together. The Golden Rule had, without my knowing it, lain deep in my soul for many years, and now that there was opportunity to freely practice it with every customer whom I served I was filled with profound satisfaction. Every day the fact that it worked was impressed upon me more and more.

The Longmont store was one of a chain of Golden Rule Stores operated by Mr. Callahan and Guy Johnson. In the spring of 1899 I was sent to Evanston, Wyoming, to work under the latter. There my training was continued and three years later when a new store was opened at Kemmerer, Wyoming, I was offered a one third partnership interest in it.

I accepted, and my career as an Independent merchant dates from that day. I have thus briefly sketched my initiation into the business world that you may understand something of my beginning and the reason why I adopted the principles which have guided me for almost half a century.

Prior to my removal to Kemmerer to take over the little store, which we now call the *Mother Store* of the nationwide J. C. Penney Company chain, I had been a student, an observer, and, as far as I was able, a practitioner of the Golden Rule as sponsored by my employers. It was their business, not mine. Now the situation was entirely different, for as a partner I was fully committed and publicly announced and advertised as an advocate of the principle.

What I had met with as a small boy in the pig business was present in Kemmerer, Wyoming. Just as I had found out that I must be considerate of the neighbors, so now I was in a posi-

tion to show consideration for the neighbors (that is, the Customers). In 1903 I opened another store, which was operated upon the same principle through a manager. Now I was wholeheartedly committed to the Golden Rule as the basic, underlying principle for the conduct of business ...

In the very earliest days our training program consisted of store meetings after hours to discuss subjects applying to the business. In time an Educational Department was developed and a series of books provided. And what was the object of all this? Not primarily to make money, but to promote the training of men. We knew that if we accomplished this, profits would take care of themselves. The success of the Company proves that they did.

To sum it all up, then, I may say that two convictions shaped the training policy of our Company. The first was that no person should be employed and left as we found him. We want our associates (we never call them employees) to be possessed of a forward-looking, hopeful outlook.

This was born of the discovery of the great fact that it is impossible to secure better service and more and more business from what may be called dead level ability of a fixed, unchanging person. We want every man and woman we employ to change, and give much time and thought to ways and means of bringing it about. Our training, therefore, is designed to increase self respect, deepen self confidence, multiply efficiency, and prepare them for wider responsibility, which alone can broaden and enrich their lives.

This, we believe, is a practical demonstration of the Golden Rule in action in business. I am happy to say that many business men and executives agree with us and that the number is growing. More and more, men of broad vision and sensitive spirits are coming to believe that the most important element in business is human relations, and that the principal factor in those relations is the spiritual one.


This leads many of us to prayerfully hope that the day has dawned when a business institution is not considered primarily in terms of assets, cash registers, inventories, and profits, but as a group of men and women joined together by a mutual interest and all working

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# TO KNOW HIM IS TO LOVE HIM

GENERAL LEW WALLACE was a soldier and diplomat, but an unbeliever. Someone suggested to him that a story written with the life of Christ as its background would be a success. Wallace accepted the suggestion and in keeping with his usual method of accuracy, read everything he could find about Christ — books of every kind, fiction, history, doctrine, geography and the Bible.

He even made a trip to Palestine and to the East in order to appreciate the facts and fancies that he planned to include in his story. After years of research he wrote Ben Hur, one of the most interesting stories, if not the most interesting Christ story ever penned.

But what is more, in the process General Wallace found such overwhelming evidence for the deity of Christ that his doubts gave way to faith, and he became a devout believer in and a devoted follower of the One whom he approached as an interesting stranger.

To really know Christ is to love Him. A mere historical concept is not sufficient. His mission is fulfilled in a human life, only where He becomes known experientially — as a living reality.

harmoniously toward a common goal—the conservation of human welfare.

So far, I have spoken only of the Golden Rule as applied to the people behind the counter — our associates. Before leaving this phase of my subject, I will speak briefly of the Rule as applied to people on the other side, the customers. We have always believed that business never was and never is anything but serving people—the public, if you will.

We like to think of our customers as our neighbors whom it is our privilege to assist in buying what they want at the lowest possible prices. In doing this we always strive to respect their rights and wishes. In pursuing this policy of saving money for our customers we effect economies in operation, goods are guaranteed as represented, worthless merchandise is never stocked, and a home-like atmosphere is created within our store.

From what I have said you will readily understand that we believe the Golden Rule is essentially the Rule of Service. If I were to try to tell you why more than 35,000,000 customers patronize the more than 1,600 J. C. Penney Company stores every year, I would begin by saying that people are always responsive to any attempt to render them a genuine service. This principle of service is the same, no matter whether it is applied in business, industry, domestic, national, or international affairs.

The plight of most of the people of our world today calls for a finer and deeper sense of service than has ever been known. American business and businessmen must do no less than their best in lightening the burdens and brightening the shadows under which mankind labors.

All of us, I am sure, appreciate the need for a higher moral and spiritual code in every phase of our national life. Our natural resources are vast, our commerce is flourishing, our industrial capacity incalculable, the executive ability and productive skill of our people surpasses anything of the kind ever known in history, and our wealth far beyond that of the fabled Indies.

All of these things impose upon us a weighty burden of responsibility, for privilege always comes freighted with obligation. It is my firm conviction that we cannot hold them and push toward the beckoning horizons which certainly lie before us unless we inject a greater measure of Christian spirit into our relations one with another.

O brother man! fold to thy heart thy brother;

Where pity dwells, the peace of God is there:

To worship rightly is to love each other,  
Each smile a hymn, each kindly deed a prayer.

John Greenleaf Whittier

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40. How To Be Saved

# EDITORIALS

## PRESIDENT PREFERS KING JAMES VERSION

**P**RESIDENT Eisenhower was reported by callers today as looking none too favorably on the recent published Standard Revised Version of the Bible.

He was quoted further as saying he had read the King James version through twice before he was 18 years old and was happy to have received today a duplicate of the one George Washington used in taking the oath as first President. The original Washington Bible was used when General Eisenhower himself was sworn in January 20th, this year.

The Bible given to the President today was a gift and mark of esteem from St. John's Masonic lodge of New York City, which owns the original. It was presented today by a committee of officers and former past masters of the lodge, the same group that brought the Bible to Washington for the Eisenhower Inauguration.

Heading the committee was William Sherwood, of the Research Institute of America, and Edward C. R. Bailey, present master of the lodge.

"The President expressed happiness at receiving this replica of the King James version," Mr. Sherwood said. "He said he didn't hold too much for the Standard Revised Version (known for its substitution of modern terminology and grammar). And he told us he read the Bible through twice before he was eighteen."

—March 21st Press Dispatch from Washington.

## COMMON SENSE VIEW ON NEAR EAST PROBLEM

**R**ETURNING from a tour of Near Eastern countries, George Blomgren Dewey wrote an article for the February *Defender* which contained the following common sense observations:

"The great reservoir of respect and friendship for the United States that existed among Arabic peoples a few years ago is being rapidly drained. They particularly dislike Harry Truman for having supported the (Jewish) invaders ...

"The real purpose of current anti-Jewish activities by Moscow is to woo the Arabs into the Soviet orbit. There are 400,000,000 followers of Islam, like a huge under belly, scattered along the far-extended Russian border. These people have for years stood like a dike, holding back the red tide ...

"The parallel between our relations with the Chinese a few years ago and that of the Arabs today, is readily discerned. Chiang Kai-shek, then ruler of China, wished our friendship at any cost. But a nest of reds, operating inside the American State Department in collaboration with Soviet Russia, tried to force Communism upon him. Korea is one of the tragic results ...

"A friendly hand has been long extended to the United States but we have not accepted it ... with the result that American influence is being liquidated in the Near East. Moscow believes the foreign policies of the United States Government to be chained to Zionism, and regards this as a propitious time to enter areas from which Communism has been heretofore excluded.

"And of course everybody knows that Russia has her eye on the great oil reserves of the Near East, not to mention the chemical wealth of the Dead Sea."

## ZIONIST PRESSURE

**D**R. DEWEY'S views, expressed above, were circulated throughout both Houses of the Congress and provoked a great deal of favorable comment.

President Eisenhower received Prince Faisal of Saudi Arabia early in March, and at the close of the interview issued a statement deploring deterioration of

relations between the United States and the Arab nations. He expressed hope that the situation might improve.

By March 15th, Jewish organizations had Eleanor Roosevelt making speeches and praising the Israel government, urging the purchase of Zionist bonds and casting reflections upon the Arabic peoples of the world.

Speaking at Sarasota, Florida on the above date, she was quoted in the press as saying:

"These people who are making Israel are persons who possess courage and resourcefulness. They had a great deal of charity but they need more. On my trip through Arab countries, I learned of the hostilities. But when I crossed the boundary line into Israel, it was like coming into a country you could call home and in an atmosphere you could understand."

If Mrs. Roosevelt took note of the atrocities inflicted upon helpless Arabs, unarmed civilians driven from their homes like cattle, no mention was made in her Sarasota speech.

The most barbaric and inhuman methods of extermination were employed, including rape, arson and the massacre of helpless women and children. None of the rules of so-called "civilized warfare" were observed by the invaders.

Pregnant women were bayoneted. Infants were thrown into cisterns. Nurses were tortured and killed. Prisoners were mutilated. Children were cut in pieces before their parent's eyes. Booby bombs were attached to British soldiers and their bodies blown to bits.

More than 800,000 hapless, helpless, destitute Arabs are now herded together in refugee camps, under living conditions more like those accorded animals than humans. These pitiful creatures are



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not prisoners. They are victims of Palestine warfare, driven from their homes by invaders, to rot in rags, vermin and starvation.

A group of Jewish leaders called at the White House on March 23rd, headed by Louis Lipsky, chairman of the American Zionist Council. At the close, President Eisenhower authorized a statement saying: "The United States has only the friendliest feelings for Israel and the Arab states and intends to use its best offices to bring about peace in the Middle East."

Lipsky also released a statement in which he took the Arabs to task for their "belligerency."

## ARAB PROBE STYMIED

**A** FIGHT has been going on, inside the United States Senate for several weeks, over which committee shall be given responsibility to investigate the Arab refugee problem. The issue is loaded with dynamite because *something has happened* to keep the United Nations from providing proper food and shelter for the victims of invasion by Zionist armies and Stern gangs.

Zionist interests naturally do not wish an investigation ... but if there has to be one they want to see it given "proper direction."

Senator Robert Taft wishes to take charge, as chairman of the Senate Foreign Relations Subcommittee on the Near East and Africa.

Senator William E. Langer wishes to take charge, as chairman of the Senate Judiciary Subcommittee on Refugees. He claims unique rights, having himself sponsored the original bill demanding such an investigation.

Senator Alexander Wiley, chairman of the Senate Foreign Relations Committee, is throwing his influence behind Taft. Senator William Jenner, chairman of the Senate Rules Committee will have to eventually make the decision.

Unbiased observers say if Langer gets the assignment, the job will be thoroughly done, with all the facts brought to light. There is less certainty as to the outcome if Taft is given the responsibility.

Langer says that ambassadors of most of the Arab countries are on record as saying they hope the matter will be turned over to him. He has prepared a

detailed statement for Jenner, from which the following paragraph is quoted:

"The one million Palestinian Arab refugees who have been displaced from their homes by military operations constitute a focal point in the global struggle between the world Communist conspiracy and the Western democracies. The situation in the Middle East, particularly the plight of the Palestinian Arab refugees, is such that to neglect it and these unfortunates is to imperil the stability of the free world.

## MEN OF THE KREMLIN

**S**TALIN'S REMOVAL from the historic scene resulted in no upset of power inside the Kremlin or noticeable revision of Communist policies at international levels. The machine was well lubricated and changes were announced with surprising speed.

The five men who dominated the lives of uncounted millions and completely control the red movement of the world (known as the Presidium of Council of Ministers) are Malenkov, Beria, Molotov, Bulganin and Kaganovich.

Of the five, Lavrenty Beria is the most powerful. Georgi Malenkov can hope to remain Premier only so long as he stays in the good graces of Beria. At present the two are the "power twins" of Soviet Russia and all Iron Curtain Satellites.

Beria, whose real Jewish name is Moluta Skuratov, heads the international, omnipresent, terroristic secret police. His official title is Minister of Internal Affairs. He is the most feared man in the red empire.

A writer on Soviet affairs recently described him as follows: "Unlike Molotov, he can be a witty conversationalist and a convivial fellow. Out of the social atmosphere, he is forbidding and terrifying. His scholarly look fades and his walk has the swagger of a bully."

Beria has been engaged in the business of spying throughout his adult life, having started with the bloody and revolutionary Cheka, moving later into powerful posts inside the OGPU and finally head of the NKVD — or as it is now called, the MVD. He stands today at the head of an army, a vast secret army of world wide proportions, made up of spies, informers and executioners.

The shuffle following Stalin's death

concentrated even greater powers in Beria's hands than previously possessed. It is no exaggeration to say that he has been responsible for the deaths of millions. He was directing wide scale blood purges as far back as 25 years ago.

Today he not only commands the vast secret police empire which keeps red rulers in power, but is also in charge of the Soviet Union's forced labor system. He is also said to direct the country's atomic energy program.

No one dares to cross Beria. As head of the secret police, his will is omnipotent. He can do whatever he chooses. He holds the balance of power as far as the program of world revolution is concerned. Even Stalin feared this monster and always avoided coming into conflict with him.

## RELATIONS WITH RUSSIA

**O**NE OF the first things Malenkov did after stepping into Stalin's position was to deliver a speech containing what appeared to be a friendly gesture toward the United States. There was speculation in some circles whether or not the Soviet government might be embarking upon a new policy.

His approach was fatally defective and disillusioning to those familiar with the techniques of Soviet propaganda. He expounded the old line that Capitalism and Communism could co-exist peacefully.

Americans have heard that song many times. It has emanated from the Kremlin on several occasions in the past, when red leaders have wanted to confuse the international situation or acquire time to consolidate gains. There is no reason to believe that they are any more sincere now than before.

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## From Page 2.

objective attitude, devoid of prejudice for or against either side. Only in this kind of a mental climate are they in position to make fair and honest decisions, assuring justice to all parties. But history is replete with instances where jurists have fallen below this standard. The case of Christ before Jewish and Roman courts is a notable example.

### I

As part of a carefully arranged plan to wear the Master down, He was taken first to the home of Annas, and later "sent bound unto Caiaphas, the high priest." Annas, a former High Priest, was apparently the political boss and guiding genius behind the scheme to destroy the Christ.

This, the first of the six trials, was wholly without legal sanction. It was illegal, according to Jewish law, to start a hearing during the night or of an afternoon. Christ reached the home of Annas about one o'clock in the morning. Neither was there sufficient evidence of guilt to warrant binding the Victim like a common criminal when delivering Him to Caiaphas.

### II

The trial before Caiaphas was illegal for many reasons, including the fact that it was held in his personal palace instead of the official meeting place of the Sanhedrin. Moreover, he should have disqualified himself because of former commitments in the case.

Caiaphas had worked with Judas in organizing the betrayal. He had publicly declared that Jesus should be put to death. In modern times, defense counsel would under such circumstances, file a "motion of bias and prejudice."

Justice demanded that Caiaphas step aside and permit a neutral Judge to preside. But this would have been at variance with the whole trend of the conspiracy. The highest courts of the times had to be prostituted for selfish purposes to establish the guilt of the Man who only "went about doing good."

Unlawful pressure was used in trying to extract self-incriminating testimony from the Prisoner. Failing in this,

an officer of the court struck Him in the mouth, "with the palm of his hand." This was the first physical blow of the night. Many others were to follow.

### III

Jesus had no defense counsel when He appeared before the Sanhedrin. A series of witnesses who had been coached in advance testified against Him, but despite this preparation their stories conflicted.

"Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death; But found none: yea though many witnesses came, yet they found none. At last came two false witnesses."

These two twisted Christ's statement about the destruction and resurrection of His body, into a threat to destroy the Jerusalem Temple. Thereupon, the High Priest went through certain contortions, including the renting of his garments, and pronounced Christ guilty of blasphemy.

The Sanhedrin, consisting of 72 members, possessed legislative, executive, judicial, civil, criminal and ecclesiastical powers over the Jewish people.

A strict code provided that the tribunal could only meet legally in daylight, during the forenoon, in a certain room and with court reporters present. Rules of procedure were such that a unanimous verdict of guilt meant acquittal. Unanimous verdicts of acquittal were possible but no unanimous verdicts of guilt could be rendered. Other safeguards existed — all of which were ignored in the case of the Christ.

There are reasons for supposing that the decision, establishing His guilt as a blasphemer, was unanimous. This was sufficient to cause the verdict to be put aside, but it was allowed to stand.

Another illegal act was committed when the Sanhedrists turned Him over to a mob for more than an hour to be publicly tortured and subjected to many indignities.

### IV

Roman Governors were appointed by the crown to govern the provinces of Palestine. Pilate was Governor of Judea, while Herod ruled Galilee. Both journeyed to Jerusalem to help keep order during public demonstrations such as the Passover feast which was then under way.

Wishing Christ executed but not possessing authority to commit the act themselves, the Jews transferred the case to Pilate's court. It was at this point that they changed the charge from blasphemy to sedition. "And the whole multitude of them arose, and led him unto Pilate. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ a King."

The reference to taxes reflects the tricky motive of the accusers. Their sudden interest in upholding the Roman system of taxation is significant, considering the well-known antipathy which existed among the Jews toward the collectors.

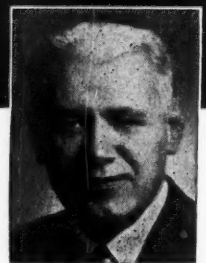
Pilate brushed aside all irrelevant matters, including the charge of blasphemy, and narrowed his interrogation

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down to one point — Christ's alleged claim to kingship. His mind was put at ease when the innocent Man stated: "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews."

Pilate was satisfied and gave his decision. "I find no fault in this man." The trial would have ended here, with the release of the Prisoner, had the Jews not shrewdly introduced the province of Galilee into their shouted accusations. "And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place."

The use of the word Galilee kindled a new thought in Pilate's mind. "When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time."

Under the American system, a change of venue at this stage would have been illegal because it placed the Victim in double jeopardy. Pilate had no legal right to reopen the trial after having given his verdict of not guilty. "I find no fault in this man."

## V

Herod questioned Jesus at length but getting no answers, sent Him back to Pilate. Had Herod been an honest jurist he would have instantly disqualified himself, knowing impartial justice in his court to be impossible.

He had at an earlier date given the order that caused John the Baptist, Christ's forerunner, to be beheaded. His father put the male children of a given area to death in an effort to kill the infant Jesus.

Herod had previously threatened to destroy the Master because the record says: "The same day came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee." Jesus had answered: "Go ye, and tell that fox, Behold, I cast out devils, and I do cures to day and to morrow, and the third day I shall be perfected."

Despite these facts, Herod permitted himself to occupy the seat of judgment, to pass on the guilt or innocence of the accused. Christ knew that He was being

misused and refused to dignify the hearings by so much as opening His mouth. Herod was embarrassed and to assuage his pride turned the Victim over to the militia who "mocked him, and arrayed him in a gorgeous robe (in derision), and sent him again to Pilate."

The two Roman Governors were at that time bitter enemies but this chain of events brought them back to friendly terms.

## VI

The first thing Pilate did upon receiving Christ the second time was to reaffirm his verdict, "I find no fault in this man." He also reminded the Jews that Herod had refused to recommend the death sentence.

Thinking to satisfy their passions, he proposed to publicly scourge the Victim and release Him — according to a custom which provided that a pardon be granted one criminal each year at the Passover season. But the Jews refused to be satisfied with anything less than the death of Jesus. Barabbas, a confirmed criminal and murderer, was released instead.

At this point Pilate's wife entered upon the scene to say: "Have nothing to do with this just man: for I have suffered many things this day in a dream because of him."

Pilate made a third plea in Christ's behalf and failing, ordered a basin of water in which he publicly and dramatically washed his hands, saying: "I am innocent of the blood of this just person: see ye to it."

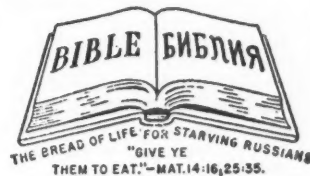
Members of the Jewish mob, goaded by their leaders, shouted at the top of their voices: "His blood be on us and our children."

Thus, the bargain for future judgments was sealed. The centuries testify to its validity. Christ sat three days earlier, overlooking the tragic city, and gave utterance to this lamentation: "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate."

(This prophecy was fulfilled 40 years later when Roman armies overran the city and reduced it to rubble. The seige

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brought unspeakable calamities. More than a million Jews were killed. The attack lasted for months, during which time, men and women lashed by pangs of hunger, ate their garments and chewed shoe leather. Cannibalism broke out and the bodies of those fallen in battle were devoured. Josephus says that parents, crazed by suffering, killed and ate their children.)

Roman law required that men sentenced to die were to be scourged before execution. The instrument used had a handle of wood, to which three leather thongs tipped with pieces of metal, were attached. The victim's back was bared and stretched tightly over a frame. Every blow lacerated the flesh and opened angry wounds from which the blood poured. Such was the ordeal that Christ endured before He went to Calvary!

After that He was led into a side room to be made a butt of ridicule. "They stripped him, put a scarlet robe on him, platted a crown of thorns and put it on his head, and put a reed in his hand." They "spit upon Him, and took the reed and smote him on the head."

"Behold the man!" shouted Pilate as they took Him away.

The procession moved slowly down the narrow winding street called *Via Dolorosa*, leading outside the city walls. The beam was too heavy for one to carry, who had been subjected to the strain and torture endured by Christ in the preceding hours. When He fell beneath its weight, the burden was transferred to the back of a Negro slave, Simon, a Cyrenian from northern Africa.

Jesus was on the Cross approximately six hours.

★ ★ ★

**H**AD THE SIX TRIALS been conducted in modern times, with defense counsel appointed, a record of "reversible errors" would have been compiled.

The term "reversible error" in modern legal parlance, means a mistake made by a presiding judge, sufficiently serious to warrant the higher court in reversing the judgment, making necessary a new trial. An error is not held

reversible unless, at the time it was made, the victim through his attorney, voiced a protest called an "exception," causing a note of same to be made in the record.

These "exceptions" are "saved" and brought to the attention of the appellate court at a later time. It often happens, in strict adherence to the law, that new trials are granted.

Had the discrepancies been pointed out to the six courts through which Christ was led, He would have found it possible to assign at least 20 Reversible Errors under Jewish and Roman law.

(1) An error was committed in bringing Christ before Annas as a prisoner in the absence of legal grounds for the arrest.

(2) Annas, Caiaphas and the Sanhedrin erred in conducting trials during the feast of the Passover. No process could take place on the Jewish Sabbath or feast days.

(3) Caiaphas erred when he had Christ tried before the Sanhedrin at night. No process could be started except in daylight and before noon.

(4) The Sanhedrin erred by sitting in Caiaphas' palace instead of the legally authorized meeting place adjacent to the Temple.

(5) The Sanhedrin erred in assembling at the call of Caiaphas because it had authority to act only at regular meetings.

(6) The Sanhedrin erred when it left Christ alone without police protection for more than an hour, at the mercy of the mob, in the gallery of Caiaphas' palace.

(7) The Sanhedrin erred in passing sentence on Him the same day He was convicted.

(8) The Sanhedrin erred in convicting Christ on known perjured testimony.

(9) Caiaphas erred in acting as presiding Judge after having previously declared that Christ deserved death.

(10) Caiaphas erred in denying Christ protection during the trial, thereby permitting physical punishment (a blow in the face) before guilt had been established.

(11) Both the Jewish and Roman courts erred by failing to appoint legal counsel for the accused.

(12) Caiaphas erred in rending his garments at the trial.

(13) The courts erred by not taking into account the possible innocence of Christ.

(14) The courts erred in trying to force Christ into giving testimony against Himself.

(15) Pilate erred in permitting the Jews to conduct private trials because Roman law required that court cases be held in public.

(16) Pilate erred in failing to examine the credibility of the witnesses who testified.

(17) Pilate erred in permitting the charge to be changed from blasphemy to sedition while the case was in progress.

(18) Annas, Caiaphas, Pilate and Herod all erred by failing to disqualify themselves.

(19) Pilate erred in transferring Christ to Herod after having himself closed the case with the verdict, "I find no fault in this man."

(20) Herod erred in allowing his soldiers to misuse Christ before sending Him back to Pilate.

★ ★ ★

**WE LOOK BACK** in horror upon the treatment accorded the Lord Jesus Christ during the days of His flesh ... and a sense of guilt rushes in upon us over what happened. But our sorrow is without purpose unless we face the question — what will you do with Jesus Christ, here and now?

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## SECOND TIMOTHY

### *A Bible Study*

Mrs. Gerald B. Winrod

**T**HE APOSTLE PAUL was imprisoned twice at Rome. He wrote the Second Epistle to Timothy, from prison, shortly before his martyrdom.

It is not certain where Timothy was at the time. Internal evidence suggests Ephesus ... including the salutation to Priscilla and Aquila who generally resided there. Chapter 1, verses 16-18 speak of Onesiphorus and mention his presence in Ephesus.

Acts 28 describes Paul's first imprisonment as being much milder than that which he was enduring, at the time of his second writing. In the former he was permitted to live in his own hired house guarded by a single soldier, with liberty to receive a steady stream of visitors. In the latter he was so closely confined that even Onesiphorus had great difficulty locating him. He was kept constantly in chains and forsaken by friends.

There can be no question that his martyrdom occurred during the last year of Nero's reign. His two imprisonments are bracketed between 63 A.D. (the time of his first arrest) and 68 A.D. (the year of his execution).

Those days found Christians being accused of conspiring to set fire to Rome. In reality, the crazed Nero committed the crime and his wife Poppaea is credited with influencing him to lay the charge at the door of Christ's despised followers. It was also unlawful, at the time, to propagate a new religion in the Roman Empire. Christians were regarded as atheists since they rejected both Judaism and the pagan mythologies.

Every cruelty was heaped upon the Christians after Nero accused them of burning the city to direct the guilt from himself. One writer says: "Some were crucified. Some were arrayed in the skins of wild beasts and hunted to death by dogs. Some were wrapped in pitch-robes and set on fire by night to illuminate the circus of the Vatican and gar-

dens of Nero, whilst that monster mixed among the spectators in the garb of a charioteer."

The excitement which followed the fire eventually died down. The fact of Paul's Roman citizenship probably helped him. According to II Timothy 4:16-17, he was acquitted on the first charge — presumably of having helped instigate the Christians to their alleged act of incendiarism. The two preceding verses show that his old enemy, Alexander the coppersmith, was present, most likely as a witness against him.

Within a comparatively short time after being released from the first ordeal, Paul was again caught in Nero's dragnet. He was exceedingly anxious to see Timothy before his death and wished him also to bring Mark. But fearing that these friends might not arrive in time, he decided to compose his Second letter. Germs of evil had been scattered among the Churches, and this worried him. Hence the series of exhortations to faithfulness, emphasis upon sound doctrine and teaching on patience in the face of trial and persecution.

According to Caius, Paul suffered martyrdom on the Roman Ostian Way. Jerome confirms this announcement stating that it was a common practice to send prisoners whose death might attract too much attention in Rome, to some other place, under military escort. Paul was a controversial figure. He occupied a place in the thinking of a vast multitude of people.

## CHAPTERS ONE AND TWO

"According to the promise of life in Christ." This opening statement was needed to nerve Timothy and strengthen him, considering his youth and numerous problems to be faced. The journey to Rome would be fraught with risk and danger. The word "hardness," or hardship, appears frequently in the Epistle.

When practically all other friends had forsaken the Apostle, the loyalty of Timothy became doubly precious. Paul yearned for deep, human, understanding companionship during his closing days on earth. "My dearly beloved son." "Greatly desiring to see thee, being mindful of thy tears."

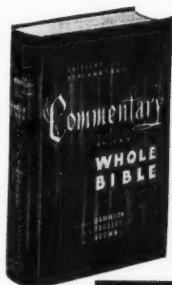
Timothy came from good religious stock. Both his grandmother and mother walked uprightly before the Lord. The mention of the faith of these two was designed as an incentive to stir up his faith. Paul did not question the existence of Timothy's faith, but wished to see it come into more positive expression.

Timothy was constitutionally timid. He needed bolstering against fear, to be made conscious of spiritual power, fortified by knowledge of the love of God and encouraged toward sober-mindedness. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (Good things for all of us to remember!)

Paul in chains, suffering disappointment, *still knew that he was right* — and that his persecution was unjust. He cringed at the thought of Timothy joining the procession of those who were turning against him. Paul's fortitude is explained by the fact that he knew his cause to be honest and just.

The stigma of a prison sentence is ordinarily very great. All but a few of the Apostle's friends became embarrassed and fearful of acknowledging him. It was a personal risk to admit his friendship.

But, said Paul, "I am not ashamed: for I know in whom I have believed." Not, *how* I believe, but *in whom* I have



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believed. A feeble faith may clasp a strong Saviour. "And am persuaded that he is able to keep that which I have committed unto him against that day."

In the second chapter, Timothy is told to serve as "a good soldier of Jesus Christ," bearing in mind his one purpose should be to please the Captain. (verse 3) As a wrestler in the games, observe the rules of the arena — loyalty to the doctrines of the Faith, thereby being assured of the wreath or crown of victory. (verse 5) As a farmer, sow good seed in this life and be assured of rewards to come. (verse 7)

Although in "bonds," the Word of God was "not bound." My person is chained, but my tongue, my pen, my prayers are free. This should be taken as an encouragement to Christians, individually, to do their best regardless of handicaps.

About to depart this life, the Apostle regards himself as a herald of eternal life. He is a messenger to men living under the death sentence of sin, to accept Christ and enjoy newness of life.

As the Roman soldier about to enter the field of battle, took a pledge to conquer or die in the attempt, and was thereafter dead to himself and alive to Rome... in like manner, "If we be dead with him, we shall also live with him."

Paul enjoyed a hope, and sense of security, that reached far beyond anything that tormentors might do to his physical body. "If we suffer, we shall also reign."

Several times in this Epistle, he uses the word "ashamed." In chapter 2, verse 15, it is given a different setting. "Workmen" alludes to Matthew 20:1-16. We are not to place ourselves in the position of being "ashamed," by having our work disapproved. "Rightly dividing," or rightly handling, rightly administering, cutting straight, is derived from the metaphor of a father cutting and distributing bread among his children.

Hymeneus, who "concerning the truth erred," was a source of grief to Paul down to the very last. He typifies those who have through the centuries and in modern times served as carriers of germs, false teachings, in the ranks of Jesus Christ.

Build on the secure foundation. "The foundation of God standeth sure." This is a reference to the Church, the basement support of the truth, Christ Himself being the ultimate foundation, according to I Corinthians 3:11.

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"The great house" refers to the visible or professing Church, like the parable of the sweep net (Matthew 13:47-49) gathering together every kind, good and bad, awaiting the time of final separation. "There are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour."

## CHAPTERS THREE AND FOUR

Coming down to the last words of the great Apostle before martyrdom, we find him summarizing with a few strokes of the pen, conditions destined to exist inside and outside the Church in the period just preceding the second coming of Christ. The parallelism between what he saw coming, and what we now see existing, is self evident.

"This know also, that in the last days perilous times shall come."

Then writing in a more restricted vein of local problems facing Timothy, he offers this word of warning: "Persecutions, afflictions ... Yea, and all that live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse."

The evolution and progression of evil destroys the popular belief that the march of humanity is ever upward toward a glorious climax. This fallacy makes no provision for the judgments which sin invites.

But regardless of the age in which the child of God lives, surrounded by evil,

he possesses the light of Scripture to guide him through the darkness. "All Scripture is given by inspiration of God."

Most of the New Testament books were in circulation when Paul wrote this, his last Epistle. So he includes the clause "All Scripture," not the Old Testament alone, in which Timothy was taught when a child.

Verbal inspiration means that "All Scripture is (so) inspired" that everything — its narratives, prophecies, citations, ideas, phrases and words are so organized, as to lift the content as a whole, above the level of ordinary literature.

The Old Testament law was the schoolmaster to bring us to Christ. This segment of revealed truth, studied by Timothy at his mother's knee was appropriately described as being "able to make thee wise unto salvation through faith in Jesus Christ." In all events, only a knowledge of Scripture, can supply needed anchorage for the soul in time of storm.

The expression "thoroughly furnished" is a Greek maritime term used in relation to the fitting of a ship for a long voyage. All that may be necessary, including possible emergencies at sea, is provided.

"My departure is at hand ... I have fought the good fight. Henceforth there is laid up for me a crown of righteousness."

The "henceforth" marks the decisive moment. He studies his estate in a three-fold aspect, (1) The past, I have fought, (2) The present, I have kept, and (3) The future, there is laid up for me!

A crown or garland, was bestowed upon successful runners or wrestlers at the national games. Paul knew his crown would be given by "the Lord, the righteous judge" — in contrast to the unrighteous judges who had condemned him.

The lonely prisoner, languishing in a dark, damp, chilly dungeon, wanted so very much to see his son in the Gospel before leaving. He wanted to talk over, in person, the affairs of the Churches. He needed his coat. And a student to the last, he wanted certain books that had been left behind and pieces of parchment on which to compose his writings. "The cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments."

Finally, he reviewed his first trial in the Roman courts where an acquittal

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was gained and said: "The Lord stood with me." Then turning to the coming ordeal and ominous prospect, humanly speaking, he fixed his vision on higher levels and said: "The Lord ... will preserve me unto his heavenly kingdom, to whom be glory for ever and ever. Amen."

# APPENDIX

**I**N KEEPING with Paul's triumph over the thought of approaching death, the following letter written by an old man in California to his Pastor, comes to mind:

"Heaven! I am interested in that land because I have held a clear title to a bit of property there for over fifty-five years. I did not buy it. It was given to me without money and without price. The donor purchased it for me at tremendous sacrifice. I am not holding it for speculation since the title is not transferable. It is not a vacant lot.

"For more than half a century I have been sending materials out of which the greatest architect and builder of the universe has been building a home for me, which will never need to be remodeled or repaired because it will suit me perfectly, individually, and will never grow old. Termites can never undermine its foundations, for they rest upon the Rock of Ages.

"Fire cannot destroy it. Floods cannot wash it away. No locks or bolts will ever be placed upon its doors, for no vicious person can ever enter that land where my dwelling stands, now almost completed and almost ready for me to enter and abide in peace eternally, without fear of being ejected.

"There is a valley of deep shadows between the place where I live in California, and that to which I shall journey in a very short time. I cannot reach my home in that city of gold, without passing through this valley of dark shadows. I am not afraid, because the best Friend I ever had went through the same valley long ago and drove away all its gloom. He has stuck by me through thick and thin since we first became acquainted fifty-five years ago, and I hold His promise in printed form, never to forsake me or to leave me alone. He will be with me as I walk through the valley of shadows, and I shall not lose my way when He is with me.

"My ticket to Heaven has no date marked for the journey — no return coupon — and no permit for baggage.

"Just think of stepping on shore and finding it to be Heaven! Of taking hold of a hand and finding it God's hand; of breathing a new air and finding it cele-

tial air; of feeling invigorated and discovering it immortality; of passing from storm and tempest to an unknown calm; of waking up and finding it HOME."

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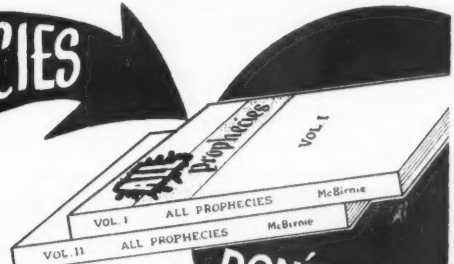
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# FOREIGN MISSIONS

## Twenty-seven Candles

Dr. Gerald B. Winrod

I AM COMPILING this report for The Defender Family from the President's office of the Defenders Theological Seminary at Rio Piedras, Puerto Rico ... on March 24, 1953.

These are exceedingly busy days for me, on a mission field where our organization has more than two decades of constructive service to its credit. New vistas have opened before us during my present trip, symbolized by certain concrete developments which I shall now try to describe ...

### A FELLOWSHIP MEAL

Something entirely new, never before possible in this part of the world, was accomplished last Wednesday night ... when a large group of native Christian

Pastors assembled for a Fellowship Meal, under tropical skies, from all parts of Puerto Rico. It was a memorable gathering.

The Defenders organization opened this field in 1931. In keeping with the provisions of the original vision, we have gone steadily forward presenting the claims of the Gospel, developing trained native leadership and establishing indigenous Church congregations. The program necessitated the organizing of a Seminary a few years ago — where training comparable to the best available in similar schools of the United States, is placed within the reach of men and women of the West Indies.

Students who graduate, become

preachers, evangelists and missionary organizers among their own people. Many have gone into the interior, benighted areas, where the light of the Gospel had never before penetrated. Whole communities have been transformed and living standards completely changed.

These men are writing a chapter of missionary history, as heroic and romantic as ever penned. Their hardships, courage and devotion to duty, are such as to put the average professed Christian in the United States to shame. Most of our Pastors live on the humblest human levels imaginable. They minister to people languishing in poverty.

A call was sent to every Defender Preacher in Puerto Rico, to be in Rio Piedras, last Wednesday night. This was the first time such an assemblage had been undertaken.

Some came by horseback or on donkeys. Others walked long distances. Not a few traveled mountain trails, down to highways, and took busses into the city. Those serving Churches and Chapels in the metropolitan area found it less difficult to reach the meeting.

At eight o'clock, we sat down to a simple meal of plain food. There were ten of us at the speaker's table, including superintendents from the various districts. One man read a passage of Scripture. Another lead in prayer and offered thanks for the food. The Spanish translation of "Faith of Our Fathers" was sung. Dr. J. F. Rodriguez acted as interpreter for me, quickly turning my English phrases into Spanish.

The primary purpose of the gathering was a season of Christian fellowship, to refresh the spirits of those who toil alone, often working weeks at a time in their neighborhoods, without contact with anyone capable of speaking the same spiritual language.



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Another reason for coming together was to unify the methods of workers in all parts of the Island, and to benefit by group discussions at the table and as otherwise arranged. But the meeting was featured as part of a celebration, observing the Twenty-seventh Anniversary of The Defender Magazine.

I spoke at the close of the meal, and traced the progress of the organization from the date of origin in November 1925, down to 1953, with special emphasis upon its missionary activities and ramifications.

Then I presented what had been featured in advance as *A Big Surprise* — consisting of a beautifully colored motion picture film taken at Wichita Headquarters.

The picture lasted thirty minutes and showed the printing plant where Defender literature is produced ... the radio studios where Defender Hour broadcasts are processed ... the Defender Building inside and out ... with all members of the Staff busy at their respective tasks.

Try to imagine what this visit, by the eye-gate, to the Central Hub of the organization must have meant to our native Defender Pastors! I was able to put a sealed envelope, containing a piece of currency, in the hands of everyone.

Finally, when I thought we were ready for the Doxology and Benediction, two men came in carrying a huge cake with twenty-seven candles, and matches for me to apply the flame. Pieces of the cake were then served, with paper cups of ice cream.

The picture on page 24 shows me in the act of lighting the candles ... while the one on page 25 shows the ten standing at the speaker's table. A total of 32 persons may be seen in the latter picture, which comprised about one-fifth of the assembled guests. The place where the meeting was held, rendered successful photographic work difficult. It was impossible to get the entire group in one picture.

#### AN ORDINATION SERVICE

A PUBLIC ordination service was held last Friday night in one of our larger Churches, located in the

heart of old San Juan, the Capital city of the Island. (The word *old* is used to designate the section built in the days when Spain ruled Puerto Rico, in contrast with the new, more modern outlying districts.)

Our Church, with a seating capacity of 800, constructed of stone and tile, is located on a narrow street, in an area so congested and densely populated as to baffle description. It serves one of the most needy and challenging mission fields to be found anywhere in the world.

This place was chosen for the ordination service of four of our most zealous and successful young Preachers. I was asked to preach the sermon. Every seat in the auditorium was occupied, with persons standing throughout the service.

Candidates for the ministry are ordained by the Defenders only after they have completed prescribed courses of study, and gone out into the field and established for themselves actual records of achievement. The four who took the vows of the Christian ministry last Friday night are each serving Missionary pastorates at the present time:

Juan Miranda, Pastor Barrio Hoare Chapel Church; Juan Santos, Pastor Damasco Chapel Church; Santos Fidel Correa, Pastor Shangai Chapel Church and Ezequiel Cruz, Pastor Vista Allegre Chapel Church.

I used the "Parable of the Talents" as my subject. Rev. Elena Rolon, Pastor of the Defender Church at Villapalmeras, read the text in Spanish, Matthew 25:14-30. After reviewing the

narrative, I called attention to the fact the businessman who went into a far country distributed "his" goods — and that those receiving the talents were only stewards, agents, trustees. They were responsible to him, because they had "his" goods in their possession!

Christ is the businessman of the parable, and He has a large investment in His agents. He is justified in expecting dividends.

At last the businessman returned. The servant who had ten talents returned them with ten more and was commended. The servant who had five talents returned them with five more and was commended.

But look, there comes a man with dirty hands! His clothing is dirty. Obviously, he has been digging in the ground. He is the man to whom one talent was given. Instead of putting the money to use, he wrapped it in a napkin ... and buried it in the ground. Hearing that the businessman had returned, he quickly did some digging — and appeared on the scenes with dirty hands.

Slothful, lazy, useless, unprofitable, non-productive servant!

Thereupon. I admonished the four who were ordained against ever appearing with dirty hands.

#### A FINANCIAL CONTRIBUTION

THE MARCH DEFENDER contained an article in the Missionary Department entitled, "Sabana Seca's Unfinished Task." With it there appeared a picture of an unfinished Church build-



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ing, in which doors, windows, several concrete blocks, a small amount of lumber and a paint job were lacking.

Defender Christians at this place, had worked almost four years on the task. It was the kind of a project that an average construction crew in the United States could be expected to finish in a month. One would need to visit Sabana Seca to understand the problems and handicaps, to be surmounted in an undertaking of this kind.

Having exhausted every resource and being overtaken by discouragements,

the Pastor, Rev. Julio Llopez, appealed to Wichita Headquarters. His action was supported by Rev. Julio Diaz, Superintendent of our Northern District, and Dr. J. F. Rodriguez, General Superintendent of the work in Puerto Rico.

I visited Sabana Seca on a previous trip to the Island and came to understand the crying need of the Gospel in that area. Last month's article explained that \$1,025.00 would be required to finish the *outside* of the building ... and that plastering, fixtures, the floor

and decorations on the *inside* could wait until later.

An appeal was made for donations. By last week a total of \$315.25 had been received. Before leaving the States, I wrote a group of friends, who sent special offerings for this purpose to me here, by air mail.

We drove out to Sabana Seca last Sunday, and at an afternoon service, I publicly presented the congregation with a contribution of \$1,000.00. *It was a scene of great rejoicing.*

## How Defender Missionary Work Is Financed

**T**HE FOREIGN Missionary Program of the Defenders organization is financed by free will offerings from readers of *The Defender Magazine*. It is a faith ministry. The work is made possible by a great many small contributions received from month to month at Wichita Headquarters ... rather than larger sums from a small number of wealthy contributors.

The various fields are kept in operation through the cooperation of devout Christians, for most part of modest means, who love the Gospel and make sacrifices to promote its welfare. Supporters of the work are divided into three general groups:

*First* — one group of givers who support native students in the Defenders Theological Seminary of Puerto Rico. The impact of this educational program is being registered throughout the Spanish-speaking world.

Supporters of students are known as "Sponsors," and the cost is \$17.50 per month, nine months of the calendar year. Sponsors receive photographs and biographical statements of their students and reports of progress made in the classrooms.

*Second* — another group of givers who support native worship centers called "Defender Chapel Churches" in Puerto Rico, the Dominican Republic and other fields of labor. There are more than 200 such centers of worship, scattered over the world, under the direction of trained native Pastors.

**CABLEGRAM**

Clearwater, Florida  
March 20, 1953

Dr. Gerald B. Winrod  
Defensores de la Fe  
Rio Piedras, Puerto Rico

Please convey my sincere greetings to the assembled pastors and workers of the Defenders organization in Puerto Rico at their fellowship banquet. Having been on the field and knowing of the accomplishments made by their sacrificial and effective ministry I wish to congratulate them for their work being done throughout the Island.

William T. Watson

Supporters of Chapels and Churches are designated "Friends" and the cost is \$20.00 per month. Friends receive photographs of the places of worship assigned to them and monthly reports reflecting the progress of the work.

*Third* — another group of givers who send offerings at irregular intervals for the General Fund, out of which allowances are sent each month to Defender workers in West Africa, India, Mexico, Cuba, the Dominican Republic, Jewish Missions and the four Spanish Missionary Churches in the New York area.

★ ★ ★

Investments made in this ministry produce dividends for eternity. The only

means of financial support is voluntary contributions sent by readers of *The Defender*.

Among the last things Jesus said before His departure was, "Go ye into all the world and preach the Gospel to every creature." Christians collectively comprise a *going concern*.

There are many ways to go with the Gospel. Some go in person as missionaries. But the task of others is equally important — who remain at home and go through intercessory prayer, tithes and offerings. Every believer has marching orders to do his bit according to the talents he possesses.

When a Christian here in the United States joins as a Prayer-partner and financial supporter of those working on foreign fields, he becomes a Missionary in the truest sense of the term. The ministry of one is as important as the other. You can stay at home and still be a missionary!

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also."

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# SUNDAY SCHOOL

LESSON NUMBER ONE

April 12, 1953

## THE DAMASCUS ROAD

Acts 9:1-28; Acts 22:1-21

**MEMORY TEXT:** "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." Philippians 3:8.

### (1) THE KEY WORD OF THE LESSON IS "PRAYED."

Saul of Tarsus was in all probability a member of the Jewish Sanhedrin ... which would explain the "letters" or orders given him by the High Priest to persecute the followers of Christ at Damascus. He viewed with satisfaction the murder of Stephen. He was deputized and clothed with authority to direct the uprooting of the new religious system introduced by the hated Nazarene. Terrible scenes of persecution ensued.

The Gospel had penetrated Damascus — the capital city of Syria and probably the oldest city in existence today. According to Josephus, a large Jewish community was located there, some of whom had embraced Christ as Saviour. These reports aroused anger among the Jewish leaders at Jerusalem. Paul was delegated to go there and wipe out the sect.

News of his approach reached the city in advance. The frightened believers were huddled together like lambs awaiting slaughter. Their only recourse was prayer, and to them it became a secret weapon. By this means they generated a spiritual flame that caused lightning to strike out on the highway ... and the persecutor saw "a great light."

Prayer moved the arm of God. It released creative power surpassing anything known in electronic science. There was an intimate connection between the heat produced by prayer in the city, and the light that surrounded the persecutor on the highway.

*The Damascus prayer meeting turned the tide of Church history and changed the entire course of civilization.*

Christianity found in Paul not only its greatest thinker, but its foremost

missionary. He was a blazer of new trails. There is no way of calculating the scope of the service rendered, or the impression made upon civilization by his evangelistic travels.

He fought valiantly against Judaism and Paganism, and the message which he proclaimed eventually revised the map of Europe. He started currents flowing that made the Church of Christ the most powerful force on earth and changed the entire trend of human affairs. And all because a little group of persecuted believers *prayed* inside the city walls of Damascus!

### (2) THE KEY VERSE IS ACTS 9:4.

"And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?"

What a tender, compassionate thought! Jesus Christ is proud to associate Himself with His persecuted followers. Before the world they may appear humiliated and discredited ... but before Him they are exalted. "If the world hate you, ye know that it hated me before it hated you."

The inference is clear. In the act of striking the followers of Christ, Saul was likewise leveling blows at Him. No Christian suffers alone. "Why persecutest thou me?"

Human language cannot fully convey the depth of meaning implied in this

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question, addressed by the second Person of the Eternal Trinity to a poor, misguided, infuriated, Christ-hating mortal.

The voice continued: "I am Jesus whom thou persecutest." The humblest believer, on bended knee, with a tear-stained face, pouring forth his petitions at the Damascus prayer meeting, was lifted to the level of the Son of God.

Then came the words: "It is hard for thee to kick against the pricks." A more correct translation would be "goad" instead of "pricks." The metaphor alludes to an ox, driving the goad deeper into its flesh by kicking.

The persecutor was, in all probability, riding in an ox cart. A goad is a long pole with a piece of sharp metal at the end, used by the driver to jab the beast. If the ox kicks, the goad automatically lacerates its flesh. Thus, with a touch of irony, the risen Lord told Saul that instead of crushing the Gospel, he was only inflicting wounds upon himself.

### (3) THE KEY FACT IS: PERSECUTION OFTEN BRINGS WITH IT BLESSINGS IN DISGUISE.

Paul's preaching in Damascus produced animosities. "And after many days were fulfilled, the Jews took counsel to kill him."

Tradition mentions a bridge near Damascus as the spot where this supernatural manifestation occurred. Events which are turning points, so imprint themselves upon memory, that trifling circumstances associated with them frequently become matters of great interest. In like manner, the niche in the city wall through which the transformed Saul was later lowered in a basket, to escape from the Jews, is now a hallowed place to the Christian tourist.

Those who bless the name of Christ and treat His followers with kindness are promised a blessing. Those who lift the sword against Christ's servants, may expect to fall by the sword. Down through the centuries, the Christian Cause has often stood beside the tombs of its adversaries. The blood of martyrs is the seed of the Church.

Alas! persecution frequently brings with it blessings in disguise. This was demonstrated at Damascus.

## LESSON NUMBER TWO

April 19, 1953

### CHRISTIAN MISSIONS LAUNCHED

Acts 11:19-26; Acts 14:8-28

**MEMORY TEXT:** "We are ambassadors for Christ." II Corinthians 5:20.

#### (1) THE KEY WORD OF THE LESSON IS "CHRISTIANS."

Our lesson for today records the official launching of the missionary program of the Church, with particular reference to Paul's First Journey. It shows that the Gospel possesses tremendous creative power waiting to be released.

The Church should be thought of as an *organism*, rather than an organization. As such, it possesses the powers of reproduction. Organisms multiply according to natural law. The Church multiplies according to spiritual law. The "must" in "Ye must be born again," is biological instead of theological.

Antioch, located in the northern extremity of Syria, became missionary headquarters of Paul and the starting point for all three of his Journeys. There were two Antiochs — the other one being located in Asia Minor, which Paul visited on his first trip, reported in Acts 13:14-52.

The Syrian Antioch, was founded about 300 B. C. by Alexander the Great. In Paul's time it was rated the third city of the world, Rome being first and Alexandria second. There were actually four divisions to Antioch, each surrounded by its own walls, and all included inside one vast wall 50 feet high.

A historian says: "The main street of the city, called the Street of Herod, was four and one-half miles long, un-

rivalled among the cities of the world, and furnished with an oracle on both sides, extending its whole length beneath which the inhabitants could walk and transact business at all times, free from heat and rain. This city, so blessed, was celebrated for its wicked pre-eminence amid the awful corruption which then overspread the cities of the world."

It is interesting that the Gospel should have become so firmly established in such surroundings. When reports of what was happening at Antioch reached the central Church in Jerusalem, the matter was regarded as being sufficiently important to warrant a first-hand investigation. Barnabas was sent as a committee of one.

After studying conditions and ministering to the congregation for some time, he decided that the Antiochian Church needed stronger leadership than possible for him to give. "Then departed Barnabas to Tarsus, for to seek Saul. And when he had found him, he brought him to Antioch." According to Acts 11:26, the dynamic Apostle remained there "a whole year."

"And the disciples were called Christians first in Antioch."

R. B. Rackham says: "The pleasuring city was noted for its epigrams and witty nicknames, and they soon coined a name for this new body. Its watchword was the Christ — Christos. That was a title not very intelligible to the outsider, but it was very much like another word — Chrestos, which meant a good, worthy fellow. So with an intentional confusion they dubbed the followers of Christ the *Chrestianoï* or the worthy folk.

"In Agrippa's mouth (Acts 26:28) the word has a ring of contempt. In Peter's first Epistle (4:16) it still appears as the name current without, rather than within, the Church."

#### (2) THE KEY VERSE IS ACTS 11:19.

"Now they which were scattered abroad upon the persecution that arose about Stephen travelled ... far."

Jewish opposition was intense. "But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming." Acts 13:45. "But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren." Acts 14:2. "And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and, having stoned Paul, drew him out of the city, supposing he had been dead." Acts 14:19.

Many believers were put to death. Others were driven into exile. Those "scattered abroad" proclaimed the Gospel wherever they went. This served to extend the flame which the persecutors were trying to extinguish. Exiled Christians became active evangelists. They moved out in all directions. The Church has always thrived on persecution. Prosperity has often proved disastrous.

#### (3) THE KEY FACT IS: EVERY CHRISTIAN SHOULD BE A MISSIONARY.

The great missionary movement of the early Church began at Antioch. "The Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them." This marked the beginning of world-wide preaching of the Gospel ... because members of the Antioch congregation had a vision of the needs of *others*.

After evangelizing the Island of Cyprus, Paul and his party traveled by boat to the southern coast of what is now called Asia Minor. John Mark, author of the second Gospel, became fearful and returned to Jerusalem. Reaching (the other) Antioch in Pisidia, Paul preached the first sermon reproduced at any length in the New Testament. This led to violent persecution by the Jews, but a company "filled with joy and with the Holy Spirit" was left behind.

There is no way of measuring the impact of Christianity upon the thought of the civilized world and all mankind, which resulted from the spiritual exertions of the saints at Antioch.

Its members felt a responsibility for reaching *others* with the Gospel message ... and this serves to remind us that every Christian is expected to cultivate a missionary heart motive and help reach as many as possible with the great truths which Christ gave to the world.

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## LESSON NUMBER THREE

April 26, 1953

### PAUL IN CORINTH

Acts Chapters 16 & 17;  
Acts 18:1-16

**MEMORY TEXT:** "We suffer all things, lest we should hinder the gospel of Christ." I Corinthians 9:12.

#### (1) THE KEY WORD OF THE LESSON IS "SPEAK."

Today's lesson explains how the Gospel came West for the first time, eventually penetrating the countries of Europe. It has to do with Paul's Second Missionary Journey between A. D. 51 and 54.

Barnabas wanted to include John Mark, his nephew, in the party. Paul objected, for the reason that the young man had forsaken them and turned back on the first trip. There was a rupture in relations. Barnabas and Mark went to the Island of Cyprus. Paul chose Silas and Timothy, and started the westward trek. There was later a tender reconciliation.

Luke, the writer of Acts, used previous chapters to describe the internal struggles and development of the Church. Our present text explains its external progress, reaching into three great provinces — Macedonia, Achaia and Asia, whose capitals were Thessalonica, Corinth and Ephesus. Philippi of Macedonia was the point of contact, where the traveling evangelists left a small nucleus of converts. The first Church in the West was established there.

The next city of any size, down the highway, was Thessalonica. Arriving, they went to the local synagogue and received the usual reception — a mob, a riot and an attempt against their lives. Jewish leaders organized a band of ruffians, "lewd fellows of the baser sort." The three missionaries fled by night and moved in the direction of Berea, where they encountered "more noble" Jews than those of Thessalonica.

To this day, local citizens point with pride to three stone steps, adjoining a piece of vacant ground, where Paul, Silas and Timothy are supposed to have stood while expounding the Gospel to throngs of Gentiles and Jews. These stones are carefully guarded, protected by a high iron fence. From Berea the trio moved on to Athens and Corinth.

Acts, chapter 17, describes Paul preaching on Mars Hill, a short distance

from the Acropolis on which stood the famous Parthenon built in B. C. 438 ... and a large statue of the goddess Athena made of gold and ivory. Paul resisted centuries of pagan thought when he said: "Ye men of Athens, I perceive that in all things ye are too superstitious ... we ought not to think that the Godhead is like unto gold or silver, or stone, graven by art and man's device."

It never occurred to the Greeks to use physical violence against Paul. Instead, they laughed at him and this was the most cruel cut of all! He felt that his work in Athens was a complete failure and proceeded fifty miles in the direction of Corinth "in fear and much trembling."

Corinth was a profligate place. Paul's description of pagan vice (Romans 1:18-32) was written from there. He developed two faithful helpers in the persons of Aquila and Priscilla, man and wife. When Silas and Timothy arrived later, they found him "testifying."

Paul had been under great pressure. Opposition forces had stifled his message in a measure. He needed the encouragement received in a vision when the voice of the Lord was heard to say: "Be not afraid, but *speaking*, and hold not thy peace." His ministry at Corinth lasted a year and a half, during which time he preached and made tents for a living.

#### (2) THE KEY VERSE IS ACTS 18:10.

"For I am with thee."

The record tells us that Paul "testified to the Jews that Jesus was the Christ." This invited blasphemy and persecution ... and caused him to say: "Your blood be on your own heads; I am clean: from henceforth I will go unto the Gentiles."

Paul's boldness and courage to press the battle resulted from the knowledge of an invisible presence, a silent partner with whom he could at all times confer. This provided strength which those about him could not understand. "For I am with thee."

#### (3) THE KEY FACT IS: AS RECIPIENTS OF THE GOSPEL WE ARE OBLIGATED TO GIVE IT TO OTHERS.

The fall of A. D. 51 found Paul, Silas and Timothy on a small island called Troas in western Asia. Twice they made preparations to return East but were checked both times. What could it mean? The answer came in the form of a vision during a night of slumber.

A man appeared, standing on the

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banks of the opposite coast, his arms pleadingly outstretched, crying: "Come over into Macedonia and help us." The missionaries made a turn-about-face. This was the pivot on which the Second Missionary Journey turned.

The miracle of Troas changed the whole course of human history. We are enjoying the advantages of the Gospel in America today because men of God turned West . . . and this places upon us the solemn obligation of preserving and spreading the same great truths.

#### LESSON NUMBER FOUR

May 3, 1953

#### THE EPHESIAN CHURCH

Acts 18:24-28; 19:8-10; 20:17-32

**MEMORY TEXT:** "For other foundation can no man lay than that is laid, which is Jesus Christ." I Corinthians 3:11.

#### (1) THE KEY WORD OF THE LESSON IS "CHURCH."

Ephesus was a thriving Greek city on the coast of Asia Minor, three miles from the Mediterranean shore. A strong congregation came into existence there and today's text describes Paul's farewell to its elders after three years of ministry. This comprised an important segment of his Third Missionary Journey. His Epistle to the Ephesians, written at a later time, shows that these people were accustomed to the strong meat of the Gospel.

The lesson opens with a strange situation, woven around a dramatic character named Apollos, who had come to Ephesus from Alexandria preaching

with great power but knew nothing about the Lord Jesus Christ. He was familiar only with the ministry of John the Baptist.

Aquila and Priscilla, introduced in last week's lesson, came to Ephesus and sensing the situation took Apollos aside and instructed him in the truths of the Gospel. He returned to the synagogue and preached with greater unction than before.

Paul arrived later and found that Apollos had 12 loyal followers upon whom he could rely in organizing a Church. But when asked about the Holy Spirit, they pleaded complete ignorance of the subject.

Dr. G. Campbell Morgan explains this difficult passage as follows:

"Have ye received the Holy Spirit since ye believed?" creates an entire misrepresentation of the question asked. The tense of the verbs 'receive' and 'believe' is the same, so that it may be rendered, 'Received ye the Holy Spirit when ye believed?' They said, 'We did not so much as hear whether the Holy Spirit was.' They might have meant that they did not know of the existence of the Spirit. John had distinctly foretold the coming of the Holy Spirit; and these men therefore were not likely to have meant, 'We have never heard anything about the Holy Spirit; but rather: We know that the Spirit was promised by the great prophet John, but we do not know whether He is yet given, whether He has yet come.'

Paul "entered into the synagogue, and spake boldly for the space of three months." Jewish opposition finally forced him out and he entered "the school of one Tyrannus."

In those days, Greek cities had their "gymnasia" for athletic sports — wrest-

ling grounds, gardens, walks, colonnades, lecture halls and places of general recreation. Leaving the synagogue, Paul used one of these centers daily for public instruction from the fifth to the tenth hour (about noon to early evening).

Paul's soul was wrapped up in the program of the Church. He regarded it as God's vehicle for reaching mankind. This fact created jealousy in his heart for its welfare. Among the last things he said before taking his leave from Ephesus was: "Feed the church of God, which he hath purchased with his own blood."

#### (2) THE KEY VERSE IS ACTS 19:10.

"All they which dwelt in Asia heard the word of the Lord Jesus."

The word "Asia" is not to be confused with our modern usage. It was used in those days, to designate a large province, of which Ephesus was the Capital.

Asia Minor's western coastline, where the city was located, has always been favored by nature as to climate, soil and geographical position. In early times, the Greeks discovered its value and studied the coasts with colonies. There was a steady flow of commerce through Ephesus. People came there from all parts of the civilized world.

Paul sensed its strategic value as a place in which to work and pushed the program with tremendous vigor. We should take a lesson from his book! Careful, intelligent planning, accompanied by prayer and hard work, will always make Gospel expansion possible.

#### (3) THE KEY FACT IS: THE EPHESIAN MESSAGE CONTAINS IMPORTANT TEACHING FOR THE CHURCH AT ALL PLACES AND IN ALL AGES.

The book of Ephesians, closely associated with today's text, has been correctly called the "Church book of the Bible." The Temple of Diana, one of the Seven Wonders of the World, stood in Ephesus. It was one of the most imposing structures ever erected. One hundred and twenty years went into its construction.

Diana had a world-wide reputation. Her Temple was popular as a place of pilgrimage. She had thousands of priests who constituted a powerful hierarchy. Paul's direct conflict with this false system is described in Acts 19:23-41.

The Apostle used the Temple as an illustration for explaining the construc-

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tion of the Church. He said: "We are his workmanship, created in Christ Jesus." In other words, believers are people who have been worked over! The Ephesians could understand that fact, because there was a vast amount of *workmanship* represented in their Temple.

The Temple had a cornerstone. Paul presented Christ as the cornerstone of the Church. It had a foundation. Paul spoke of the foundation of the apostles and prophets. There were thousands of stones in the Temple, all "fitly framed together." In like manner, each believer has his place to fill in the eternal structure of the Church. (Peter referred to spiritually-born believers as "living stones.")

Finally we read: "Ye are builded together for an habitation of God through the Spirit." Ephesians 2:22.

#### LESSON NUMBER FIVE

May 10, 1953

#### PAUL A PRISONER OF ROME

Acts Chapter 25; Acts 28:11-31;  
Philippians 1:12-14

**MEMORY TEXT:** "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Romans 8:28.

#### (1) THE KEY WORD OF THE LESSON IS "STAND."

The known world, in Paul's day, extended only as far west as Great Britain. It had one center, the city of Rome. Paul knew that he would eventually preach there. But we find nothing in his life story up to this point, indicating that he expected to arrive in chains.

According to Romans 1:11-12, it was his desire to come as a bearer of spiritual blessing. In Acts 19:21 he had cried out, "I must also see Rome." Today's lesson describes his arrival.

The Jews were directly responsible for all of his suffering. Roman authorities acted against him only when goaded by Jewish leaders and mobs. Acts,

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chapter 21, tells how a mob was formed in the Temple area at Jerusalem for the purpose of seizing and beating Paul. He was rescued and his life saved by the Roman militia.

The next chapter contains a personal public defense, in which he related the story of his conversion. To satisfy the sadistic desires of the Jews, the captain of the guard ordered him scourged (beaten across the back with leather straps tipped by sharp pieces of metal to lacerate the flesh). When Paul cried out that he was a Roman, the order was rescinded and the captain became frightened. Paul was "loosed from his bands."

He next appeared before the Sanhedrin. Another riot was instigated but the stubborn fact remained that Paul had done nothing deserving of persecution in a Roman court and the Jews were without legal authority to commit an execution over a religious issue. So "when it was day, certain of the Jews banded together, and bound themselves together under a curse, saying that they would neither eat nor drink till they had killed Paul."

Paul's nephew overheard the conspirators talking, and the matter was reported to Roman officials. Thereupon, Paul was taken under strong guard to Caesarea. In that place, he defended himself before Felix and was held prisoner for two years — silent years as far as his New Testament biography is concerned.

During this time, Nero appointed Festus to succeed Felix, who learned of Paul's confinement at Caesarea. Jerusalem Jews appeared before the court, requesting that the Apostle be brought there, thinking to kill him enroute. Festus told them it would be necessary to prefer their charges at Caesarea. This was done.

As the hearing progressed, Festus asked the victim if he wished to stand trial at Jerusalem. This provoked Paul's famous statement: "I stand at Caesarea's judgment seat, where I ought to be judged: to the Jews I have done no wrong."

King Agrippa, who was a superior Roman officer to Festus, happened to be in Caesarea a few days later and asked to have Paul brought before him. Such an audience had never before greeted the prisoner — a King, a Princess, a Roman Governor, Military officers and the leading men of the city. It afforded him an opportunity of preaching to the intelligencia.

Festus made an introductory statement. Agrippa gave the man in chains permission to speak. Paul's gesture is noted. He stretched forth his hand and delivered one of the truly great orations

of all time. At the close, Agrippa told Festus: "This man might have been set at liberty, if he had not appealed unto Caesar."

#### (2) THE KEY VERSE IS ACTS 25:11.

"I appeal unto Caesar."

Paul knew what he was doing when he appealed his case to the highest court on earth! He was opening the way to present the claims of the Gospel on levels that could not otherwise be contacted. It was a long, arduous trip to Rome, encompassing many hardships, and consuming several months.

The party finally reached the southern point of Italy and then Naples, which at that time was the principal port of Rome. "And from thence, when the brethren heard of us, they came to meet us as far as Appii forum, and The three taverns: whom when Paul saw, he thanked God, and took courage."

The Market of Appius was situated on the famous Appian Way, about 40 miles from Rome. The place called The Three Taverns has not been identified. A strong congregation had been organized in Rome. The love of the brethren was manifested by their journeying such a great distance to welcome and succor the persecuted Apostle. This act no doubt brought great encouragement to his heart.

#### (3) THE KEY FACT IS: THE CAUSE OF CHRIST MAKES PROGRESS IN TIMES OF ADVERSITY.

Today's lesson leaves Paul in Rome, living in a private home where he was granted the privilege of receiving visitors, guarded by only one soldier. From this improvised headquarters, Gospel currents were started flowing that reached to the uttermost confines of the Roman Empire.

There was a silent force operating, an invisible power moving, a spiritual undertow pushing ... on behalf of the Gospel, turning adversity into advantage, transcending all forms of human opposition. Paul was carried along on the crest of this wave. Those who harmed him were really helping promote the great truths precious to his heart — in confirmation of Romans 8:28.

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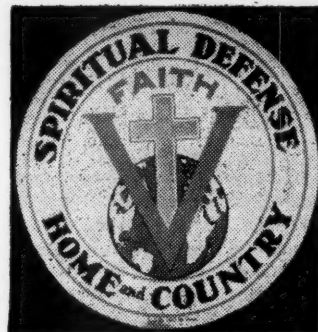
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